

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

VOL. XXXIII, No. 18  
W H O L E No. 830

August 15, 1925

\$4.00 A YEAR  
PRICE 10 CENTS

### CONTENTS

	PAGE
CHRONICLE .....	411-414
TOPICS OF INTEREST	
Religion and Science—The Papal Nuncio Leaves Prague—Have We Any Scholars?—Lateran Memories—France and the Faith....	415-422
COMMUNICATIONS .....	422-423
EDITORIALS	
A Midsummer Holy Day—Why Crime Flourishes—New Orleans and Plymouth Rock—A Modest Proposal for Critics—A Suggestion for College Catalogues—What Are Parents For?..	424-426
LITERATURE	
Reymont's Four Seasons—Bed Time—Intercession—Reviews—Books and Authors.....	427-430
SOCIOLOGY	
Voting and Voters .....	431-432
EDUCATION	
Nano Nagle .....	432-433
NOTE AND COMMENT.....	433-434

## Chronicle

**Home News.**—An interesting development in the prohibition reorganization was the announcement on August 2 that General Andrews has received assurances of support from the Citizens' Committee of One Thousand for law enforcement, with which Judge Gary, John D. Rockefeller, Jr., and other prominent men are identified. This new move was criticized in some quarters on the ground that it merely substituted "big business" for the Anti-Saloon League as the dominant influence in what should be a purely governmental enterprise. The business men are reported to have promised to find men qualified for executive positions in the new drive against violators of the Volstead Law. Thus is established another analogy with the Anti-Saloon League. On August 4, it was announced that all enforcement authority, instead of being as heretofore in the hands of Commissioner Haynes, will hereafter be distributed among the twenty-four prohibition administrators. These latter will act on all questions relating to dry law enforcement without the "advice, concurrence or approval" of the prohibition commissioner. Thus Commissioner Haynes was virtually stripped of authority and his resignation was looked upon as inevitable.

### Prohibition Reorganization

Mr. Warriner, Chairman of the anthracite operators, answered the call of Mr. Lewis, President of the mine workers, by refusing to reappear personally at the Atlantic City conference; whereupon, on August 5, the miners broke off negotiations and a coal strike seemed considerably nearer. The motives for the action of the miners were Mr. Warriner's refusal and also the operators' denial of wage increase and of the check-off. Thereupon the United Mine Workers began to take the first steps for organizing a strike beginning on September 1. On August 6, however, there was a continuation of the jockeying which has characterized the whole situation, in a further letter of Mr. Warriner to Mr. Lewis which was extremely conciliatory. This letter gave rise to a faint hope that the coal strike would after all be averted.

### Threatened Coal Strike

After the conference of the President with the newspaper correspondents on August 4, it was announced that Mr. Coolidge intends to make consolidation of the American railway system one of the big domestic issues of the Administration in the next three years. The President expresses the hope that drastic legislation will be rendered unnecessary by voluntary action of the railroad, but that if legislation is required to obtain economical transportation and proper returns to investors, he will not hesitate to recommend Congressional action. One of the political motives of this policy is that consolidation is expected to be a great help to the farmers. The issue of consolidation has been precipitated by the Nickel Plate merger now before the Interstate Commerce Commission and by the attempt of B. F. Loree to initiate a new trunk line system between New York and Chicago.

### Railroad Mergers

A meeting of prominent men in New York issued in the formation of the National Crime Commission, under the leadership of Judge Gary. It was at first intended to restrict the personnel of the organization to New York, but it was later announced that such interest had been aroused all over the country that prominent men from all sections were being considered as members of the executive committee. Meetings to this effect were held in Judge Gary's office. Mr. Gary explained the aim of his commission as the extension to the whole country of what is known as "Jersey justice," namely, immediate trials and very severe penalties.

### Anti-Crime Drive

**France.**—Prospects for a peaceful solution of the Riff situation seem to be even less encouraging than they were a fortnight ago. On August 4 the *Matin*, claiming official information from Tetuan, published six purported conditions of peace, the first three of which dispose of the question of sovereignty, while the last three outline the territorial arrangements by which Abd-el-Krim would have to abide. According to these terms Spain was willing to relinquish all but those regions in Morocco at the opposite ends of the protectorate allotted her by the Treaty of 1912. Recognition of the authority of the Riff government was to be limited by French control of the police. Paris officials have admitted that there are inaccuracies in the *Matin's* report, but they avoid any disclosure of the exact terms. The Riff leader has made it clear in the past that he would not consider any settlement in which French police surveillance was provided nor would he relinquish the port of Larache. In support of his demand for a public consideration of terms, Abd-el-Krim can point to the willingness of French and Spanish authorities to recognize his independence. His military position, likely to be augmented by the gain of hitherto wavering tribes, seems to strengthen his stand sufficiently to explain the anxiety intimated at the Quai d'Orsay.

**The Fighting** In the fighting zone, most of the activity witnessed during the past week has been along the Spanish line. After a four-days inspection of the French forces, General Naulin on Thursday reported quiet on the Moroccan front. Fifty per cent of his troops, he announced, were to have relief within the coming three weeks, for the first time since active fighting began, three months ago. The vigor of the new infantry forces, despite the terrific heat, seems to have discouraged many of the natives from renouncing neutrality and joining forces with Abd-el-Krim. Up to Thursday the French had succeeded in dislodging the Moors at Fez-el-Bali, although they met the enemy only with their own weapons, discarding all the more modern implements of warfare. Premier Painlevé has declared that the entire difficulty will be cleared up before October first. Lesser officials, however, are not so optimistic, and both Nationalists and Socialists are numerous who charge the Government with mishandling the situation. Five airplanes carrying the American squadron to Morocco had reached Istres on August 6. Two others were expected to follow within twenty-four hours. Meanwhile anxiety has been aroused in Paris over a reported uprising in Syria, with the resultant loss of 200 French soldiers and the wounding of 600. The *Echo de Paris* claims that the trouble began on July 24, but that details had been since suppressed. Foreign Minister Briand, while admitting the lack of full information, feels that General Sarraill is provided to cope with the situation.

M. Caillaux's coming to this country to participate per-

sonally in the debt-funding negotiations will apparently depend on the likelihood of a settlement favorable to France. Those in close contact with the Minister of Finance aver that he will not appear here merely to accept dictated terms, as it were "to sign on the dotted line." The impression has been given in France that our Treasury and the Debt Funding Commission hold out no prospect of a negotiation, in the sense that the French would have it. Wherefore the French Minister is anxious before planning a visit to the United States that some intimation be given from Washington as to the terms he may expect. He believes he can proffer such arguments and propositions as will ensure friendly consideration of the French-American financial relations. If welcomed in that errand he has planned to bring with him a delegation including members of both the Senate and Chamber, representatives of the different political parties and men of national importance and international fame. Should Washington make it evident that there is nothing to negotiate, but only a problem to be solved between a creditor and a "debtor who is considered as nearly if not quite defaulting," the *New York Times* correspondent thinks it probable that M. Caillaux will find that more important matters are keeping him.

**Germany.**—The eviction from Poland of Germans who in the 1920 plebiscite had voted to retain their German citizenship has opened anew a festering wound. Nationalists went to the extent, in certain cases, of advocating the expulsion of every Pole from Germany. Such measures, however, were rejected by the Government which purposes to duplicate exactly the severity exercised by the Polish authorities, but in no instance ever to exceed or anticipate it. "Throughout this painful business we have merely followed Poland's lead," Foreign Minister Stresemann said. "We shall resort to force in expelling Polish residents of the Reich only when Poland begins to use force against our compatriots." Hearing that Germans in Posen, who had not obeyed the Polish expulsion orders, were given forty-eight hours to leave the country, Herr Stresemann said: "We shall serve the same notice on the Polish citizens residing here who voted for Poland in the plebiscite." There was much criticism of the conditions in the Schneidemuehl refugee camps where the expelled Germans found shelter under straw-strewn airplane sheds, but better preparations have now been made. Stresemann estimates the number of Germans who have been or are still to be deported from Poland as 27,000. Over half of these had crossed the frontier by August 6. More agreeable news for Germany was that received on August 2, that the Belgian troops would almost at once leave Düsseldorf, Duisburg and Ruhrort in consequence of the request issued by the Conference of Ambassadors. Ger-

#### Looks for Favorable Terms

#### Polish Evictions Duplicated

many, on her part, is making possible the Dawes Plan payments by a tax assuring revenues of over seven billion gold marks.

**Great Britain.**—By the overwhelming majority of 351 to 18 the Government has obtained a vote of £10,000,000 in the House of Commons for the coal mining industry.

**Mine Subsidy  
Voted**

The approval of Premier Baldwin's subsidy came only after a heated debate. The House was unusually crowded when the Prime Minister rose to move the credit. He set forth his case in a lengthy but studiously worded speech beginning with a historical summary of the coal situation then passing to a defense of the Government for not having interfered in the dispute between the owners and workers earlier. "I am convinced," he declared, "from what I saw during the conferences that at no period could government interference have saved us from coming to the situation as it stood when we did step in." Mr. Baldwin said the Government then had only two alternatives, to have a stoppage or find a way out. Considering what the strike would mean to the nation, it choose the subsidy as the way out. He added, "We were confronted with a great alliance of trades unions who had the power and the will to inflict enormous and irreparable damage on the country. Apparently they had some deliberate and avowed policy to force a stoppage of this kind regardless of suffering." Ramsay MacDonald replied to the Premier reviewing the Cabinet's handling of the present dispute and finding it amiss at many points. Mr. MacDonald gave way to Lloyd George who criticized caustically the terms under which the Government was granting a subsidy, asking what expectation it had that the whole mining industry could be reorganized by next May and what control it had over it during the period of truce. "The trouble with the present proposal," he said, "is that it is nationalization in the worst form. It guarantees wages and profits without any control, limit or restrictions." He concluded his address with a straight question to the Prime Minister, "Are you quite sure that on this matter it was really you who had governed?" Mr. Churchill, Chancellor of the Exchequer, ended the debate for the Government. He stated he had no intention for the present of proposing any additional tax to meet the mine subvention. There had been a rumor current that such a tax would be placed, especially on beer, and the prospect caused considerable comment and discomfort. The grant to the mines was practically the last business of the House before it adjourned until November 16.

London bank circles were completely taken by surprise when the directors of the Bank of England announced a reduction in the bank rate from five to four and a half per cent. The effect of the announcement was to arouse optimism and to cause a feeling of buoyancy in the "City" money market. The Stock Exchange, which was

quite unprepared for such action showed its satisfaction in an immediate rise in stock prices. The general impression seems to be that the reduction means England's financial position is improving. In some banking quarters it is pointed out that the main effect of a high bank rate is to keep foreign money, especially American, in London but it is believed in this case the reduction will not cause that money to leave London immediately since much of it was lent on time deposit and hence cannot return to New York or elsewhere until its time is up. Some estimate that as much as \$400,000,000 in American money is now in London.

The British Government's policy in returning to the gold standard has had some hard knocks lately as trade steadily declines and unemployment increases. To it Sir

**Gold Standard  
Defended**

Josiah Stamp blames the slump in the coal industry and the eminent economist, Mr. J. M. Keynes, has been strenuously attacking the policy in the press. Taunted by the Labor Party in Commons Mr. Churchill vigorously defended the Government's financial policy and assailed the gold standard foes. He asked the Labor Party whether it really wished to follow Mr. Keynes in advocating manipulated currency as a means of reducing wages without the workmen knowing it. "Inflation and manipulation of currency," he said, "was no better than a grocer's juggling with his weights and measures. If instead of restoring the gold standard we had regulated credit with exclusive regard to industry without troubling at all about foreign exchanges, we could no doubt have kept our export trade continuously booking at a loss until one exchange crisis after another had so undermined our international credit as to send the pound in the same direction in which the old German mark has gone. We have chosen a different course and we await the day when any responsible political party will challenge the soundness, justice and prudence of our decision."

**Ireland.**—During September are to be held the first elections under the Constitution to the Free State Senate. While the country is devoting itself to canvassing and

**Elections to  
the Senate**

electioneering, the press is finding serious fault with certain phases of the election. Most fundamental objections are being made to the entire machinery by which Senators are elected and sharp criticism is being directed at the panel of candidates that has been presented to the electorate. A suggestion has been made that the provisions of the Constitution governing the election of Senators should be amended, since the present system is regarded as too expensive, too cumbersome and too indirect in reflecting the wishes of the people. The process is most elaborate. Senators are elected for a period of twelve years, the term of one-third of them expiring every four years. In each election 19 Senators are chosen from a panel of 76 candidates. The Dail has the privilege of

**Bank of England  
Reduces  
Bank Rate**

naming 38 of these candidates, the Senate chooses 19, and the remaining 19 are the outgoing members of the Senate, automatically eligible for reelection. All of the twenty-six counties vote for the nineteen candidates. Suffrage is restricted to those over thirty years of age. The election is on the principle of the "single transferable vote;" a graded choice, naming first, second, third, etc., must be made of nineteen candidates.

**Jugoslavia.**—Sooner than was expected the followers of Stepan Raditch have won their way into the Government and in consequence the Kingdom of Jugoslavia has today a Coalition Radical-Raditch Ministry. Raditch is a man who can inspire no confidence. Such Catholics as had been misguided to the extent of supporting him in spite of his frequent invectives against the "Papacy and priestcraft," already realize that they have been instrumental in giving power to one of their own Croats who now aims at such complete unity that he declares it will be necessary to adopt a common religion for the entire State. Stepan Raditch has once more proclaimed war on the Church, and strange as it may seem, Catholics will have to rely on the Orthodox members of the present Cabinet for justice in this matter. Raditch would further wish to see the negotiations for a Concordat broken off, but fortunately the political sagacity of M. Nintchitch, Minister of Foreign Affairs, and the general desire of the Serbian statesmen for a final settlement of the relations between the Church and State can withstand Raditch's clamorings. Meantime the Croat Popular party, which suffered disaster in the last elections, is steadily rallying, and Serbians as well as enlightened Croat politicians see in this party the only real guarantee of future Serb-Croat cooperation. The leader, Dr. S. Baritch, has always had a constructive program, and while a member of Parliament succeeded in securing many privileges for the Catholic clergy and Catholic institutions. The recent *volte face* of Raditch, whose fulsome praise of the King has of course convinced no one of his sincerity, merely serves to show again that the State of the United Southern Slavs is proof against all undermining influences from without or from within.

**South Africa.**—Because of the Senate's rejection of the Hertzog Government's bill to legalize the "color bar" a serious crisis is possible. Presumably the bill will be again sent up by the Assembly to the Senate in the next session in a few weeks' time. The issue involved affects profoundly the Union's four and a half millions of native population. It has long been the custom, especially in certain mining districts, to debar the natives from certain skilled and semi-skilled work. This bar was incorporated in the Rand on mining regulations but the Supreme Court of the Transvaal declared the regulations "repugnant to

the law of the land." The Hertzog Government through the bill proposes to offset the decision. Its single clause would enable the Government to enforce that bar in any industry in any province. Moreover, the ban proposed is extended to Asiatics, though not to "colored people," so that the Indian finds himself classed for the first time with the native, while the half-caste ranks with the European. General Smuts described the proposal as one that "would ring-fence the mere handful of whites in South Africa with the hatred of the blacks of Africa and the yellow of Asia." The native population is steadily increasing at a greater rate than the white, and as its education progresses it is learning more and more to compete with the white worker. The better educated native already realizes that his people pay in direct taxation over a million a year, in the expenditure of which they have no say, and that, except in the Cape, they have no franchise and little hope of gaining one. With the color bar thus rigidly enforced in the legislative sphere, if a Parliament in which the balance of power is held by the representatives of organized white labor places an additional industrial handicap on the native, as General Smuts maintains, "an issue will be raised whose outcome it will be impossible to foresee and which could not be confined to the South African Parliament."

An amendment in the South African Act which recognizes the English and Dutch as the official languages of the Union extends the meaning of Dutch to include Afrikaans. Until England took over the country its language was Netherlands Dutch. Thereafter English became the official language and it was not until 1882 that Dutch was even tolerated in the Cape Legislative Assembly. Meanwhile there had developed what was called Cape Dutch or the Taal or Afrikaans. With the granting of responsible government to the ex-Republics in 1906-7 and the consequent placing of Dutch ministries in power, measures were taken to put the two languages on a par and after the formation of the Union in 1910 a general policy of insisting on bilingualism as a qualification for public service of all kind was pursued. The amendment now officially places Afrikaans on political and legal equality with English.

#### *Triumph of Afrikaans*

Next week Henry C. Watts will present in "Catholics and Anglo-Catholics" the attitude of English Catholics towards the Catholicizing faction in the Anglican Church.

Mr. J. C. Walsh has been digging into the history of Irish families and comes up with his findings in "Christian Names in Irish Families."

"The Doctor and the Cantaloupes," by John LaFarge, S.J., presents in charming fashion a new problem among the Negroes.

"This is the year of the national parks," says R. A. Muttkowski, in "Seeing the Parks," and proceeds to tell what there is to see in them.

#### *The "Color Bar" Bill*

## Religion and Science

WILFRID PARSONS, S.J.

THERE has been a quiet revolution going on for a generation in the attitude of scientists toward religion which until the Scopes trial was hardly noticed. It used to be the fashion to hold as a self-evident fact that there was a deep, inevitable and necessary conflict between science and religion. This was the view made popular by Huxley and Spencer, and by such special pleaders as White and Draper, writing in the guise of historians. But now suddenly our ears are assailed by a whole chorus of scientists and preachers all singing the same note, namely, that between science and religion there is no conflict whatsoever. This is indeed a new development, and worth looking into. The *New Republic* thus recognizes the fact:

During the last few weeks scarcely an issue of the intellectual monthlies, the informational weeklies, or the Sunday newspapers, has appeared without an article by some scientist of note defending Evolution as the very pattern of God's wisdom.

The *New Republic* hardly conceals its disappointment at the new turn of affairs, but it does not concern us here whether the scientists have really been converted, or whether they are secretly afraid of the new and growing political power of the Fundamentalists and are seeking to conciliate them. What is of moment is the reason usually given by both scientist and preacher for this absence of conflict between science and religion. Huxley and Spencer used to locate the conflict in the essential difference between the "faith-attitude" and the "science-attitude." The answer usually given to this argument was that faith and science are in two totally different fields and so could not possibly come into conflict; and apparently this answer satisfied and calmed large numbers of people. The only difficulty with it is that it can be and is understood in two utterly contradictory ways. And one of these ways is more destructive of Christianity than the original objection ever was.

To men like Huxley and Spencer there was only one way of knowing anything, and that is through "science." By science they meant physical science. They saw clearly enough, more clearly than men nowadays, the true and proper function of science, to accept nothing as proved fact unless rigidly controlled by observation and experience, the observation and experience, be it noted, of the senses. In this they were right, as long as they stuck to physical science. But they did not. They went further and asserted that there is no other way of knowing anything whatsoever. If this is true, there is certainly a real conflict, and those who claim to know truth by other means also, by faith for instance, are making a claim which has no foundation at all. They really *know* nothing, in the true sense of the word, except what science

has observed and tested. Authority as a means of knowing is rejected, Divine Revelation is impossible, Bible and Church alike lose their claims on our intellect, and Catholicism and Protestantism both go down in the general cataclysm. Right here is the great modern dispute.

But here Modernism comes in. Modernism, it will be remembered, owes its existence to the effort to reconcile science and religion, and in so far as Modernism is a religion, it is merely a definite proposition offering a certain sort of solution of the age-old conflict. What is that solution? In words it is exactly the same as that offered by all Christians, namely, that science and faith cannot conflict, much less do conflict, because they are in totally different fields. The way in which the Modernists explain this solution has been accepted even by men who would be horrified to hear themselves called Modernists. The Modernist solution, in fact, has been so insidiously spread in newspaper and magazine that it is not unusual to see it proffered by many who certainly look on themselves as orthodox Christians.

The difference between the Modernist solution and the orthodox solution lies in the words "in totally different fields." These words can mean that science deals with one set of truths, and faith with another set of truths which transcend the truths of science, which cannot be known by science and which yet can be truly *known*, on the authority of God revealing those truths. Hence faith is just as valid a way of knowing as science. Indeed the Church goes further and teaches that faith is an infinitely *surer* way of knowing, because it is based on the word of God Himself, who cannot be deceived or deceive others, whereas the truths of science are found by human resources which can be and often are deceived. Truth, however, is one, whether found by human efforts or revealed by God directly, and one part of truth can never be in conflict with another part. Both parts, as Judge Archer pointed out in these pages on August 1, are revelations of the one Creator, though the knowledge of one comes to us naturally and is called reason, and the other comes supernaturally and is called faith. Thus faith and reason, for the most part lying in "different fields," cannot and do not come into conflict. They are both valid forms of knowing.

But this is not the Modernist solution, the one presented so alluringly and constantly in the newspapers and magazines. When the Modernist says that reason and faith lie in different fields, he means something else. He means that religion is not concerned with knowing at all, whereas science is. In this sense, of course, they are in different fields with a vengeance. In the search for a solution

and reconciliation the Modernist has gone bag and baggage over to the skeptical scientist, and admitted that there is no way of knowing except through science. As for religion, he makes it an affair of internal experience, that is, of emotion and feeling, and intellectual perception enters into it hardly at all. He is a scientist with his intellect, and a Christian with his heart, and finds no conflict at all between science and faith, for science is acquired by one of his human faculties and faith with another, and thus they are in "different fields." Hence for all practical purposes it makes no difference at all whether the truths of science and the truths of faith are contradictory, nor indeed whether the truths of faith are real objective truths. As a religious truth, he can admit the proposition "Christ is God," if it helps his religious life, though he also holds that there is no possible way of knowing if that proposition is "scientifically," that is really, true.

A recent writer said: "The beauty and happiness of religion, perhaps, lie in the fact that religion has little to do with thinking." I have called that idea more destructive of Christianity than ever were the objections of Huxley and Spencer. Once you take religion out of the field of intellect and confine it entirely to mere subjective feeling, you may think you are reconciling reason and faith, but you are doing it by destroying faith entirely. Faith is just as much a matter of the intellect as reason is, and to the Catholic, at least, Christianity is as reasonably true as science is. This is necessary, for religion, to be a true religion, must be the service of God by the *whole man*, intellect, will and emotions. The pursuit and knowledge of the eternal Truth is a part of religion just as love of God is a part, and they cannot be separated. We love and serve Him whom we know. Faith, a function of the intellect, and charity, a function of the will, are integral parts of religion and cannot be set apart or based on two opposite premises.

There is one point, however, in all this which must not be overlooked. It has to be admitted that Christianity, as most scientists have known it, has a most irrational aspect, and is in nowise to be reconciled with either science or reason. In fact much of the reaction of modern thinkers against Christianity cannot be said to be against Christianity at all, however much they may think it is. It is, as Moorhouse F. X. Millar, S.J., showed here two weeks ago, rather against the old Protestant conception of God as an arbitrary, even capricious Being, ruling the world through His will, a conception utterly subversive of anything like scientific knowledge of the facts of nature. In their reaction against this false idea, they have only too readily gone over to a kind of Oriental pantheism which looks on the "laws" of nature as absolute and not the result of an intrinsic finality put there by an intelligent Creator.

The lesson of all this is that in the modern controversies the Catholic position remains unshaken, indeed it

has hardly been examined. If it ever is examined, it will be seen why Catholics can move so freely between the two fixed points of the freedom of science and the immutability of revealed dogma, why Catholics can be so strangely unmoved by such phenomena as the Scopes trial, and why they are so ready to uphold and engage in the untrammelled research of a science that remains a science and does not wander off into the field of subjective conjecture and speculation.

## The Papal Nuncio Leaves Prague

Translated by JOHN PORUBSKY

[Mgr. Hlinka, the intrepid leader of the Catholic Slovak Popular party in Czechoslovakia, in his Catholic daily *Slovak*, has given a comprehensive account of the many contributory circumstances leading up to this unpleasant affair. This article is here presented in translation in the belief that many readers of AMERICA will be interested in knowing the real conditions under which Slovak Catholics and particularly the Clergy are suffering.—Ed. AMERICA.]

THE whole Republic is in uproar, the Papal Nuncio Mgr. Marmaggi having left Prague July 6. This far-reaching event took place on exactly the same day that the Hussites of Prague were celebrating the anniversary of their glory and of their triumph,—in the same manner as Holofernes. The Roman Curia, unable any longer to suffer such dastardly offenses, broke off relations with our Republic and recalled her representative, thereby leaving Czechoslovakia in such a crisis as she never before experienced.

Separation of Church and State could not be endured by strong and influential France,—our weak and young Republic of thirteen million inhabitants will endure it less; for not only has it no fixed and natural borders, but it also lacks entirely an inner consolidation. The Czechoslovak Republic inherited all the misery of the former monarchy and together with this, luxury, scandal, Bolshevism and racial hatred are predominant in public life. Germans and Magyars will never submit to Czech hegemony and a Czech State; they were accustomed to rule but never to obey. Among the 13 million inhabitants of our Republic we count seven nationalities: Czechs, Slovaks, Germans, Magyars, Russians, Poles and Jews. These seven nationalities are antagonistic one to another. With the Czechs none could agree better than we Slovaks, providing they would not provoke us day after day economically and culturally, and particularly if they would not insult our Catholicism.

The mentality of the Czechs is the same as it was on July 6, 1415, during the trial of John Huss. They are most fanatically incensed against Catholicism, and are most intolerant in questions of nationality.

To such circumstances we ascribe the reason for the departure of the Apostolic Nuncio. And it was not unexpected; the Nuncio foresaw its coming from the first. The sojourn of both Mgr. Marmaggi and his predecessor was

marked by a continuous chain of wrongs, injustice and assaults from the Government organs.

The birth of the Republic itself took place under very depressing circumstances for Catholicism. The whole world knew the frame of mind of President Masaryk. His utterances, such as: "Rome must be tried and condemned!" "Our program is Tabor!" (Tabor is the first blockhouse of the Hussites.) "Vienna fell, Rome shall fall with her!" reached the ears of official Rome. Catholics knew the philosophy of this Professor before and after the overthrow. We all know that the religious subversion and the deflection of the Czech spirit is the fruit of Masaryk's work. The teachers, under the tutelage and protection and with the aid of Professor Masaryk kept alive the agitation against Catholicism. He is the official inspirer of the independent Czechoslovak Church. It is he who wrote some time ago: "Let us not be deceived: by Clericalism I mean Catholicism!" Students and disciples followed their Master. Agitation against the Church increased. With Masaryk men like Habrman, Secretary of Public Education; Rasin, Secretary of Finances; Tomasek, speaker of the Congress, and others left the Church. Habrman confessed publicly: "He who goes with the Catholics always remains a beggar." We were told: "You shall have as much right as you are able to fight for." Bechyne, former Secretary of National Education on a certain occasion expressed himself thus: "Let the Republic go to pieces sooner than let the Catholics regain their schools!"—"No Czech can be a Romanist!" "Always onward against Rome!" and similar slogans could not help but insult every true adherent of Rome.

President Masaryk, while in America, gave his word of honor that Slovaks would have their own autonomy, (home-rule), their own Diet, their own courts and their own schools. Then when he won over the Slovaks and after his appointment to the first revolutionary Congress of Dr. Srobár and with him an overwhelming number of so-called Progressives, atheists and Protestants, our President deemed it timely to inform us and the whole National Congress that he stipulated his program for autonomy in America, with Americans and for America only!

On Jan. 27, 1915, President Masaryk expressed himself to Dr. Kmetko and me as follows: "If you desire autonomy, you shall have it." But he later notified us through his Secretary of State that to accept the principle of autonomy into the Constitution it was necessary to have both parties agree to it.

Concerning the filling of episcopal vacancies the Government and the President took to themselves the rights formerly exercised by the Austrian Emperors and the Apostolic Kings of former Hungary. By what right? No one could tell. The Holy See with the consent of the Government appointed the first three Bishops of Slovakia in 1922. Two recently consecrated Bishops, Dr.

Jantausch and Dr. Cársky are not recognized by the State potentates. To Bishop Vojtassak the Czech Secretary of State refused a passport to America where he had hoped to raise funds among his own people for the erection of a seminary.

So far eighteen Slovak Catholic colleges have been confiscated by this same Government, and there is no possibility of their being returned to their rightful owners. Priests are persecuted and imprisoned. There are priests who for over a year received no salaries. Priests, like Doransky, Klochan, Didecky, Novák, Bolecek and others, were deprived of their incomes by the State, while Jewish Rabbis received 2,000 crowns for a New Year's gift. To Hebrews the Government gave permission to build a college in Uzhhorod, while from Slovak Catholics eighteen of such schools were taken. And hearken! Catholics of the world: this same Government imprisoned Catholic Slovak Priests for the Seal of Confession! Catholic Slovaks are persecuted and martyred.

We have a Kulturkampf all along the line. The Government interferes with the rights of the Church to such an extent, that for the publication of a Pastoral letter from the Slovak Bishops all Slovak priests were indicted.

In Podkarpatska Rus the Government publicly favors Bolshevism and Orthodox schism. Czech Hussites go unpunished after spoiling, desecrating and destroying our shrines.

President Masaryk has declared on several occasions that the reorganization of Church and State will proceed in a friendly manner and on friendly terms. But what happens? The Holy See is forced to protest against the introduction of "Huss-day" as a National Holiday, and against the abolition of the Feast of St. John Nepomucene. Only provocation and insult to Catholicism could Rome see in such actions of Hussitism. And particularly was the Papal Nuncio a continued object of insult to the Czech Socialists. Mgr. Marmaggi hardly dared to leave his apartment in the palace of the Archbishop of Prague. The Government itself became so indifferent toward him that all the foreign diplomats and ambassadors had to interfere. They protested to the President against such humiliation being heaped upon their dean. At the notes from the Vatican the Prague Government only laughed.

July 6 was declared the National Huss Memorial day. The President and the Government took part in the celebration, the President as protector and his Prime Minister Svehla as honorary president. The Papal Nuncio declared to the Government that in this act he recognized a grave insult to the Catholic 85 per cent of the Republic. The Government responded by hoisting Hussite flags (a red chalice on a white field) on all government buildings and also on the President's palace. In the face of such lack of diplomatic tact what was the Papal Nuncio to do? Should he endure further insults to Catholicism? Not for a moment. *Ceské Slovo*, favorite organ of Dr.

Benes, Secretary of Foreign Affairs, compared Mgr. Marmaggi to a Soviet agitator. Thus the Apostolic Nuncio was shown the door, was directly expelled from Prague. He went and he will not return without receiving satisfaction and due apology from the Prague Government. . . .

Official Prague should have taken notice of the difference between the Hussite agitation and the nation-wide festivities on Sts. Cyril and Methodius' day, when masses of devout and jubilant Slovak Catholics could be seen everywhere.

Let us not forget that the Czech Government during seven years was unable to assign a decent home for the Papal Nuncio. The Archbishop was obliged to share his residence with him.

Such insults Catholic Slovaks will tolerate no longer. And it was the Slovak Catholic Popular party only who in Congress protested against such tactless proceedings against the Papal Nuncio by the Hussite government.

Today the whole of Slovakia resounds with cries of: "For God and our Country! Long Live Rome! Hurrah for the Papal Nuncio!"

## Have We Any Scholars?

GEORGE N. SHUSTER

[AMERICA, while not in agreement with all of Mr. Shuster's statements, publishes this article in the assurance that it will rouse keen discussion.—Ed. AMERICA.]

GEORGE ELIOT once remarked rather icily: "The floods of nonsense printed in the form of critical opinions seem to me the chief curse of our times." I am somewhat afraid that the subject and tenor of this paper may help to restore George Eliot's popularity with some readers; but it is still legitimate to believe that an honest and realistic expression of conviction about a problem of great importance ought to have a correspondingly honest and realistic effect. Therefore, and only therefore, let me without further ado venture to propose two questions: precisely what is the actual condition of American Catholic liberal scholarship, and what bacilli have brought about this condition? It may be inferred from the word "liberal" that the answer to both questions is sought here apart from either the theological or the professional schools.

Scholarship is not a bundle of something to be weighed and measured; it is a state of mind, a certain discipline of the personality, an attitude struck up by the human faculties. It is guaranteed neither by libraries nor degrees, but only by the creation of an atmosphere in which knowledge and learning can grow. Good scholars are therefore rare. You cannot be sure of getting one by referring to an employment agency, and there is no record of their having been produced by spontaneous generation. And yet the species scholar can reasonably be termed fairly essential to the development of mankind's culture. Upon the energetic labor of that species has depended almost every single one of our useful ideas in all branches of endeavor, every rugged impulse to promote new ways of thinking or new attitudes towards life, and every genuine restoration of contact with tradition. It is safe enough to say that Catholic pressure upon the civilizing current in contemporary America is necessarily dependent upon Catholic ability to produce scholars.

Have we produced any? In replying to this question it is possible to adduce a few names which have really something like luster. But even these names seem often to have accumulated their vogue because they have been symbols of an effort to popularize knowledge, to spray large areas with the dew of facts and principles. It appears to me, however, that if we try to view Catholic academic life as a whole, we shall find that during the past seventy-five years it has produced not a single great literary man or writer on literary subjects; not a scientist, excepting possibly two or three chemists and seismologists, who has made an original contribution to the vast catalogue of recent discoveries; not an historian whose study of a definite field has resulted in a new orientation of our minds toward the past; and, with one exception, no economist whose leadership has divined new and better social directions. If we are honest, we must admit that during seventy-five years of almost feverish intellectual activity we have had no influence on the general culture of America other than what has come from a passably active endeavor to spread to the four winds knowledge accumulated either by our ancestors or by sectarian scholars.

This question may be considered still more concretely. What is the actual status of our research in the domain usually open to higher education? I can only say that a relatively careful examination of some twenty-five doctorate theses prepared in Catholic colleges on subjects relating to English literature forced me to conclude that not a single one would have been accepted, simply as research, at a university of the first rank. Almost every one revealed a meager knowledge of historical background or linguistics; scarcely any were even comparatively original studies; and only three disclosed on the part of the authors a trained aptitude for investigating a problem. The tragedy of this situation lies in the fact that doctorate work is really only a sign of training for scholarship, not of scholarship itself. But almost invariably the Catholic student ends his research career with his degree. After

that is carefully framed he is assumed to be a master; he rides his oars merrily, teaches twice as many classes as any human being ought to teach, and by force of circumstances over which he has no control is borne into a mental desuetude which is sometimes pathetic and sometimes ridiculous.

Everyone knows of cases where young priests, brilliant and zealous to exploit the riches of their subjects, have succumbed to the grind of years and saved themselves from the torturing debacle of overwork only by inventing a "system" whereby they could use the same information year in and year out, regardless of what modifications the world might meanwhile have arrived at. I have one teacher particularly in mind—a man of genius, of cordial personality, of rare gifts as a teacher. A thousand semesters—at least it must have seemed a thousand to him—have reduced him not merely to a pitiful exponent of mechanical educational routine, but to a state of lassitude which borders on wreckage of the body and so on complete disability. His is not an isolated instance. It could be matched anywhere, everywhere in the United States; and if some frank person correlated the facts, the situation would reveal itself as so weirdly foolish that many might refuse to credit it.

Surely the time has come to be respectably honest about these things. If there is a Catholic college which does not realize that it fails to measure up to either the Catholic educational ideal or the standards prevailing elsewhere, that college is an unevitable exception. We are gobbling up young men, stuffing them with a certain amount of mental food, and turning them loose once more. Our goal is to get rid of the mass by hook or crook, not to develop the individual whose powers might actually be of some intellectual use in the world. And what is the result? Well, among other things we are creating an impression of weakness and unpreparedness. Young men go out from our schools into other institutions; they enter environments where their faith, their philosophy, their cultural viewpoint are subjected to constant attack. Gradually they come to see the flaws and lacunæ of their Catholic teachers, the supremely effective argument from authority is naturally and irretrievably overborne, and the result is disaster. Were we really to make a list of graduates who have succumbed to other codes and creeds, the impression might not be edifying, but it would certainly make us think. It is usual to throw all the blame upon the unfortunate young men themselves—an easy but muddled way out. Human nature in these times will not resist an imposed inferiority complex.

What are the reasons why all this is so? There are several stock excuses, the recent origins of Catholic education, lack of prestige, absence of Catholics with both money and a gift for giving, which need not be enumerated because nothing can be done about them. But I believe there is one arch evil which is both genuine and correctible: the evil of multiplying schools instead of mul-

tipling teachers. What follows is not meant as irreverent criticism; it is simply something which, it seems, any impartial student would be inclined to term a weakness. Scarcely has a Catholic college been established anywhere than it begins to dream of building up branch universities (it is so much simpler to have *universities* at once and be done with it!) on the plains, on the desert, on the mountaintops. There are American Catholic colleges in places where the students, if any, would have to seek out their Alma Mater on a pack-mule. These institutions do not pay; some of them never will pay. Accordingly, the resources of the mother institutions are drained, the available man-power is hopelessly scattered, and whatever promise of intensified scholarship might have existed is gone forever. Water, as we all know, gathers momentum not where it falls on the prairie during periods of rain, but where it concentrates in the deep, silent, abiding chasms of the Colorado.

Almost invariably, the manifest gap between too many students and too few teachers is bridged over by the employment of lay professors. I think it can be said, first of all, that the Catholic college attitude towards laymen is simply that they are either necessary evils or cheap benefits. They are expected not to develop themselves and to become masters of their subjects, but to relieve the congestion by holding forth during a number of hours for the sake of a pay-check which is trimmed down to the smallest dimensions possible. In the second place, the lay professor is also a victim of his environment. After a while he, too, ceases to kick and struggle, settling down then perforce to be a placid, second-rate, and eminently serviceable cog. But the question of the lay professor is so large that it cannot be tucked into a paragraph.

It may be urged in reply to what I have said that the number of students available is so great that we must be content, for the sake of spiritual benefits to be conferred on young men, with quantity rather than quality. This would be an excellent argument if it were true. As a matter of fact, many of our colleges are barely able to collect enough matriculation fees to start a respectable savings account; and if they were sufficiently audacious to risk imposing the usual entrance standards, the enrollment would approach zero with amazing rapidity. Nor can it earnestly be contended that quantity should ever be sacrificed to quality. If the Negro missions of Africa are extending the catechumenate to three years because they feel that the conversion of the Continent will result only from the creation of an elite, and if the spiritual regeneration of France is seen to follow almost exclusively from the earnest activity of a select group, then perhaps we in America may safely assume that we also will attain stability and prestige only when we have made our educational institutions serve first the cause for which schools have always sensibly been maintained. We shall come nearer success when we finally realize that scholarship is not marketed at sixpence.

## Lateran Memories

MARY J. MALLOY

WHEN Nero put to death Plautius Lateranus, a conspirator in Piso's plot to rid the world of a monster, and took to his own uses the grounds and palace of the Lateran family, he believed himself to have annihilated the line of one of the richest and most powerful of the Roman nobles. Had he known that on those same grounds and from that same palace would one day arise the *Sacrosancta* of the churches of the Christians he so detested and persecuted, that the Lateran name would be handed down, in its connection, to future ages, his rage would have been the rage of the sevenfold demons that dwelt within his soul.

Constantine, living in the Lateran palace by right of his wife Fausta, a descendant of the former conspirator, sent out from it the laws which secured to his Christian subjects their freedom, religious and civil. The Cross shone triumphant at last beneath skies that had witnessed its humiliation and shame. He built in one corner of the Lateran grounds a baptistery which stands to this day, placing inside it a huge urn and laver, within which numberless pagan souls were washed from original sin. This laver, still in existence, was put to curious use centuries after, when Cola Di Rienzi took his "knighthood bath" in it.

After his beautiful Baptistery of St. John, in honor of John the Baptist, was finished, Constantine erected a church nearby, the first of several he built in Rome. It was intended for the *cathedra*, or seat of the Pope, St. Sylvester, and it is said that the Emperor dug the first half-dozen spadefuls of earth himself for the foundation. This same story is told of him in the building of St. Peter's, another of his great presents to the Church of which he was such an admirer, yet to whose obedience he so long refused to submit. It was only when near death that he became a Christian. The name given by Pope Sylvester to his church was *Sancto Salvatore*, the church of Our Saviour. To many it was long known as the Constantine or Faustina Basilica. In later days, when human art and skill had done their utmost to render it worthy of a temple of God, it came to be known as the Golden Basilica on account of the splendor of its adornments. It was really only in the tenth century, more than 600 years after its foundation, that it received the name of St. John-in-the-Lateran. In the course of time an altar in honor of John the Evangelist was raised in the Baptistery; so that now the two Johns, the nearest relative and the nearest friend of our Saviour, share in the name of His basilica. From the time of St. Sylvester, 314, to the nineteenth century, the Popes have been crowned in St. John Lateran, and its palace was the home of Pontiffs for 1,000 years. Even at the present

day, the Canons of the Lateran, the cathedral church of Rome, take precedence of the Canons of St. Peter at public functions.

Five great Councils have here been held, at the third of which it is recorded that a certain Scotch Bishop, lacking the funds which even in those times made traveling an easier business, came all the way from Scotland on foot, accompanied by an Irish brother, whose accredited revenue at home was "the milk of three cows." These two cases of holy poverty, solemnly inscribed for future ages to read, show a determination to reach one's goal that makes us hope the two Bishops found Rome pleasant when they got there at last, and that they fared better than the unfortunate Archbishop of Amalfi who in another Council was smothered to death in the immense crowd that surged through the basilica. A touch of the humor that always, for some unknown reason, seems to tread closely in the steps of tragedy is given by the minute jotting down of the remarkable costumes of the Bishop of Liège at the same Council. On the first day, it seems, he appeared as a count, arrayed in scarlet mantle and cap; on the second, he soared higher and assumed the green of a duke; on the third, he at last got him into his more befitting sacerdotal garments. It was at this Fourth Council, by the way, that St. Dominic and St. Francis of Assisi first met—a meeting which bore fruit for the world in the foundation of the Dominican and Franciscan Orders.

Strange scenes have taken place in St. John Lateran through the centuries. Shrinking priests have been dragged from hastily sought hiding-places for escape from a dignity feared and shunned, to be made, in spite of themselves, Fathers of the Faithful. Anti-popes have broken through its barred doors and caused themselves to be proclaimed instead of the rightful Pontiffs; Popes have been torn from the very sanctuary, and sent to exile and death by political enemies, often their own subjects. But none, perhaps, can equal that terrible scene of 896, when the body of Pope Formosus, five years dead, was taken from its sepulcher by command of Stephen VI, placed on the Papal throne in the sanctuary and, in the presence of a council, stripped of its vestments after a formal accusation by the presiding Pontiff of disobedience to the laws of the Church in leaving his See. His successor, John IX, reversed his judgment, declaring that Formosus had acted in simple obedience to ecclesiastical authority, necessitated by the condition of the times. He then restored the body of the Pontiff to its violated tomb with all honor. Judge and judged now rest peacefully enough beneath the pavement of St. Peter's.

Leo VIII, an anti-pope, in 963 brought the lawful Pope, Benedict V, into the Lateran church, forced him to seat

himself upon the ground, tore off his pontifical robes and broke his pontifical staff before a Christian flock that looked on with ineffectual protest. In 654 St. Martin I, taking refuge, spent and ill, before the altar from the emissaries of one of the Greek Emperors who claimed sovereignty over the Holy See and, incidentally, over everything else they could get their hands on, was dragged from the same altar along the aisles, while the Greek soldiery plundered and desecrated the holy place. When Pope John X, in 928, refused to submit to the tyranny of the infamous Marozia and her husband, Guy of Tuscany, they sent a band of assassins into the Lateran palace who killed the Pope's brother before his eyes, and threw the Pontiff himself into a prison where shortly afterwards he died, no man knows how.

But there are pleasanter memories than these. Pope Leo X, "the Magnificent," went to his coronation in St. John's with Colonna and Orsini, those famous foes of the Middle Ages, in union for once at his side. The procession was a veritable triumph, such as Rome had seldom witnessed before, albeit of rather peculiar conception, as statues of Apostles and pagan gods and goddesses mingled harmoniously together, and the Blessed Sacrament was borne before the new Pontiff in a tabernacle on the back of a white horse. What were Leo's impressions of the singular pageant we are not told; there is no lack of evidence, however, of his attitude towards Luther's revolt, later on. The effect was electric when, in the midst of a council, he rose suddenly from his seat in the Lateran Basilica and cried aloud: "Rise up, O Lord, and be a judge in Thine own cause! Rise up, O Peter, and watch over the cause of the Holy Roman Church, the Mother of all churches, which has been confided to thee by God!"

In the chapel of Santa Croce, the celebrated Countess Matilda endowed, in the presence of the entire Roman nobility, the Church of St. Peter with "all her present goods and all she should hold in the future," a dower of splendid temporalities.

It was in the Baptistry, in 1347, that Cola Di Rienzi's remarkable performance, already spoken of, took place. Wishing to become a knight in due form, he went through the prescribed formulas; and as the bath of the prospective candidate, to signify the purity of body and soul he brought to the ceremony, was one of these, he elected to treat himself to it in the Laver of Constantine. Then, indeed, he felt he could with truth call himself, "We, Nicholas, Knight Candidate of the Holy Spirit, austere and clement Deliverer of Rome, Lover of Italy, Friend of the universe." Alas! his titles and seven crowns were of no avail when later on the fickle Roman populace tore him to pieces in the streets.

Macbeth, "haunted by remorse," and abundant of alms to the poor, was a visitor to the Lateran in 1050. He was unaccompanied by "Dearest chuck," she having long before departed for the Paradise (let us hope) to which,

according to Shakespeare, she helped her Thane consign King Duncan.

King Canute, of seaside fame, came here also. He had a complaint to lay before the Pope, that the princes of the Christian countries through which his Archbishops of England, Denmark, Scandinavia and Scotland had to pass to reach Rome and their palliums, exacted immense tolls from them, very unfairly. The Pope listened and promised quick satisfaction. He must have got it, for he wrote home, in a letter still preserved, that "I have successfully performed all I intended, and have fully satisfied all my wishes"—a first-rate record for any human being and a most unusual one at that.

Sylvester I was the first Pope of the Lateran; another of the name, Sylvester II, the famous Gerbert, was one of the most remarkable of his successors. He was a genius and a saint. A striking tale is related of the opening of his tomb in 1648, 600 years after his death. For a moment, we are told, he lay in full pontificals, hands crossed meekly on his breast, before the startled spectators—then all was gone, at the touch of outer air, except a few ashes and a pastoral ring.

There is no church in the world, not even excepting St. Peter's, that has so varied, so incredible a history as St. John Lateran. Within its walls Popes have been elected, crowned and buried; sovereigns have knelt to receive their diadems from the Vice Regent of God; sacrilege has desecrated, earthquake overthrown, fire has devastated it. Years at a time have passed over it, ruined and given over to decay—yet today, like the Faith it typifies, it rises one of the grandest temples of the living God on earth, the "Mother and Head of the churches of the City and World."

## France and the Faith

FRANCOIS VEUILLLOT

**I**S religion dead in France? An "American Observer" who visited our country fairly recently declared that it is, and in support of his contention he produced certain statistics which, on examination, show how very ill equipped he was in the matter of forming a judgment on one of the most important affairs of our national life.

These misleading deductions have occupied the close attention of M. Victor Bucaille, formerly vice-president of the *Jeunesse catholique*, and since last month Municipal Councillor of Paris, who has investigated the matter, and now marshals a number of facts, of whose authenticity and accuracy there can be no possible doubt. These researches into the sphere of religious statistics have been collected and published in book form, under the title of "La Situation religieuse en France," and the volume forms one of a series published in Paris by the *Comité catholique des Amitiés Françaises à l'Etranger*.

I take upon myself the freedom of recommending this book to the attention of all friends of France for it is

no more than just that their sympathy with and belief in France should be well founded. It is fitting, too, that they should know there is an answer to the arguments of those who belittle our country, whether these arguments be produced by lack of proper information or by positive unfriendliness.

M. Bucaille begins his survey of religion in France by directing attention to that harvest of Saints which the Church has reaped in contemporary France. In this Year of Jubilee six Saints were raised to the altars of the Catholic Church by the most solemn rites of canonization: of the six, five were given by France. France gave, also, five of her children amongst the nine *Venerabili* who were beatified in St. Peter's this year. Who can deny that here, by the Providence of God, there is more than a sufficiency of evidence of Catholic vitality? Moreover, there is conclusive proof that this is not something singular and isolated; Pope Benedict XV gave emphasis to this. But let me single out just one fact from among the multitude of other things. Eighteen priests belonging to the nineteenth century have been proclaimed either Saint or Blessed or Venerable. Of these eighteen priests nine were Frenchmen.

And the rising generation in France aspires to follow in the footsteps of these Catholic exemplars.

The *Jeunesse catholique* counts no fewer than 120,000 adherents; the *Fédération des patronages* has a membership of 200,000; companies of the boy scouts increase week by week; and it can be said of all these that they are truly animated with the spirit of the Faith.

The flower of our student body in France today has turned its face towards the Church. In spite of the influence of officialdom and the activities of a large number of anti-religious instructors, there exists today in the upper schools of the State a majority of practising believers. Out of the 170 students in the State Training College, where the future university professors are receiving their education, there has been formed a united Catholic group of ninety. The Polytechnic College has a student roll of 550, of whom 400 approached the altar collectively to make their Easter Communion.

This, surely, should be ample proof that the Christian spirit is very far from dead in France. It is very much alive, and we see in its energy an assured pledge of a happy future.

Before many years, with an almost mathematical precision it would seem, by far the larger part of our engineers and heads of industry will be Catholics. And they will find, also, that there will be vast numbers of Catholics in their personnel. For although it was not so long ago that a far-flung Socialist confederation had organized and entrenched itself in the large centers of population, today its hold among the industrial masses is disputed by an association of Christian workmen; compact, enthusiastic, and disciplined, with a membership of 140,000.

M. Bucaille is at pains to enumerate all these various groups. But he is not content to rest at that, and he mentions amongst other things the remarkably high number of new churches. In twenty-five years more churches have been built than in the preceding two centuries! In the diocese of Paris this is particularly noticeable. For whereas during the hundred years of the concordat no more than twenty-three new parishes were created, since the Separation in 1905 thirty-three have been erected, not counting a further provision of some fifty-eight chapels of ease to the parish churches.

The significance is not to be estimated in term of bricks and stone alone; for each new sanctuary has become a new focus of religious life. The apostolate is spreading widely among the new generation, the lads of today will be the men of tomorrow. In Paris the number of first Communions solemnly celebrated has reached a figure that represents 77 per cent. of the child population; not 77 per cent. of the Catholic child population, but a population that, in the matter of figures, includes the children of Jewish and Protestant households. These are the figures in the more extensively worked parishes of Paris. In the parishes of second rank the first Communion percentage is 68, while even in those parishes where the Church is commonly supposed to be working at a disadvantage, 55 per cent. of the entire child population is found at the solemn First Communion.

So I might continue to cite figures upon figures and facts upon facts. But enough has been said to prove conclusively that religion is not dead in France, and that the conclusions of the "American Observer" are not borne out by the facts.

## COMMUNICATIONS

*The editors are not responsible for opinions expressed in this column.*

### "America" and Tokyo Catholic University

To the Editor of AMERICA:

The recent arrival of the number of AMERICA announcing your appointment to the editorial chair and reviewing the work of your predecessor awakens in me a sense of obligation which I wish to discharge without delay.

Among the achievements of Father Tierney were briefly enumerated some of his activities in behalf of deserving charitable enterprises for the relief of the needy in divers parts of the world. The powerful engine of appeal and propaganda at his disposal was shown to have been used with admirable effect in behalf of several such worthy causes.

One such cause was not mentioned, as all could not be enumerated. Being personally identified with the cause in question and being furthermore the most direct beneficiary of Father Tierney's enduring charity towards the same, I should hold myself guilty of deep ingratitude did I fail to seize this opportunity for publishing the debt under which I, together with all the other members of this missionary institution, lie towards the former editor of AMERICA.

For more than two years I was engaged in a collection tour of the United States in behalf of our Tokyo Catholic University. During the greater part of that time, Father Tierney not only

extended me the hospitality of Campion House but placed at my disposal there all necessary desk and office room for the propaganda work auxiliary to my campaign, with the valuable privilege of using the address of that publication center for my incoming mail. Besides this, he took advantage of every reasonable opportunity for me to secure publicity for our enterprise either in the columns of AMERICA or in connection therewith. Anyone who has done collection work can estimate the hard money value of such courtesies and advantages.

The result is visible in the reinforced concrete residence in which I sit while these lines are written. When this same building was shattered to its foundations by the earthquake of September 1, 1923, the publicity given to our needs by Father Tierney was again a main source of that American aid which enabled us to reconstruct our residence and school and to carry on in the midst of the ruined city.

In common with all other missionaries, we must rely, under God, on the interest taken in our enterprise by our friends at home without whom we can neither recuperate our losses after a catastrophe nor even extend our work under normal conditions. The interest maintained by our American friends in our remote and difficult undertaking here is due, more than to any other visible cause, to the publicity afforded the Tokyo Catholic University through the columns of AMERICA by Father Tierney.

In congratulating you, dear Reverend Father, on having succeeded to a post where your talents will have such ample opportunities to exercise themselves for God's glory, I can offer you no better wish than that you may be endowed like your predecessor with the spirit of helpfulness towards any good work undertaken by any Catholic anywhere.

Tokyo, Japan.

MARK J. McNEAL, S.J.

#### The Thurnfeld Visitation Sisters

To the Editor of AMERICA:

Greatly touched at the kindness with which the readers of AMERICA came to the aid of the Sisters of the Visitation at Thurnfeld, Hall, Tyrol, Austria, in their great need, owing to the repairs they were forced to undertake on the roof of the church and monastery, on the walls in and out of the convent, they wish to express their deepest gratitude to all these kind benefactors. Each one may be convinced that Thurnfeld's Sisters never omit to ask God's richest blessings for all those, who, by their kind donations, helped to make the most urgent repairs necessary to prevent the ruin of the monastery.

This spring we began the repairs of our small farm buildings. The further the workmen advanced in their repairs, the more damages they found. It is impossible not to continue this work if we are to save our little buildings. For this reason we dare once more to ask charitable hearts to help the poor nuns, whose total income does not suffice to pay even for the necessities of life. Of our daily prayer and Holy Communion they may rest assured.

Thurnfeld, Austria.

SISTER MARGUERITE MARIE BOEHM.

#### Collections and Their Publicity

To the Editor of AMERICA:

Owing to the fact that some find fault with the publishing of donations, and of making known such deeds as ought to inspire others to increase their efforts, and owing to the fact that these fault-finders seek to justify their position by a wrong interpretation of the passage: "But when thou doest alms, let not thy left hand know what thy right right hand doeth" (Matt. vi., 3), it might be well to quote a few other passages of Scripture that have a bearing on the same subject. The same Apostle that wrote the foregoing quotation also wrote: "Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house" (Matt. v, 15). He also

wrote: "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matt. v, 16).

But let us now find the meaning of the first passage. The same Apostle says: "Take heed that you do not your justice before men, to be seen by them; otherwise you shall not have a reward of your Father who is in heaven." You will please note he explains the purpose of doing a justice before men, must not be that of being seen by them. That would constitute vanity, and would be only a natural motive, meriting only a natural reward. But when we do those things with the *intention* of pleasing God we act from a supernatural motive and are entitled to a supernatural reward. And if our motive in making donations public be that of setting an edifying example that may be a source of inspiration to others, it is a supernatural and praiseworthy motive, but as St. Matthew warns us, we must be careful not to act through a desire for the applause of men, for that is only a natural motive and when the applause is received that is all one is entitled to.

Therefore when thou doest an alms deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen I say to you they have received their reward.

Now, as regards the motive of the giver, God alone has the right to judge, except the giver himself, and others should observe the Eighth Commandment.

New York.

P. A. McANDREW.

#### Reformation and Capital Punishment

To the Editor of AMERICA:

On going through AMERICA of June 13, I was surprised to see that Father Blakely so easily acquiesced in the suggestion of Rev. Joseph J. Ayd, S.J., concerning "the argument from reformation" in connection with capital punishment. For my part I cannot acquiesce.

In the first place, the argument in question as applied to capital punishment would seem to be rather *new*. I should be grateful to Fathers Ayd and Blakely for an indication of the number of *classic* Catholic authors who use "the argument from reformation" in the proof for capital punishment.

Secondly, considering the matter on its own intrinsic merits, the so-called argument from reformation hardly seems to have weight. And this, first of all, for the reason that the correction of an individual irrevocably separated from human society would seem to serve directly and exclusively the good of the individual and not the good of society, from which that member is absolutely cut off by capital punishment. Now what right has the State to administer corrective penalties independently of the *common good*? It is only when the common good is served by the "reformation" of the criminal that that reformation can be admitted as a *secondary* reason for the punitive powers of the State.

Then, again, it would seem that for the validity of the "reformation argument" it would have to be proved that the death penalty is "*per se*" adapted to bring about, and as a rule does bring about, the moral emendation of the malefactor. Does *universal experience* prove this? I have serious doubts about the ability of Father Ayd or Father Blakely to show that it does.

With all due respect for these learned Jesuits, I think that I prefer to say with St. Thomas, "a punishment also which is inflicted according to human laws, is not always medicinal to him who is punished, but only to others: as when the robber is hung *not that he may be reformed* [*italics mine*], but on account of others, that at least through the fear of punishment they may stop sinning" (1, 2, q 87, a 3, ad 2).

Until such time, therefore, as convincing proofs are brought forth it seems to me that Father Ayd's "reformation argument" is not to be admitted even as a secondary reason for the power of the State to inflict capital punishment.

Rome, Italy.

S. E.

## AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, AUGUST 15, 1925

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

President, WILFRID PARSONS; Secretary, JOSEPH HUSSEIN;  
Treasurer, GERALD C. TREACY.

## SUBSCRIPTIONS, POSTPAID

United States, 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 . . . . . Europe, \$5.00

## Address:

Suite, 4847, Grand Central Terminal, New York, N. Y., U. S. A.  
Telephone: Murray Hill 1635

CABLE ADDRESS: CATHREVIEW

*Stamps should be sent for the return of rejected manuscripts.*

## A Midsummer Holy Day

**W**AS it by accident or design that the Church chose August 15 for a holy day of obligation, and bade all her children, under grave precept, to assist at Mass in honor of the Mother of God? Summer is for so many a time of pleasure and recreation, and it is entirely fitting that in obedience to the Church's command we make, even on a weekday, the small sacrifice needed to rise, it may be, a little earlier and find our way to the church to take part in the great Sacrifice of the New Law. To very many, of course, it means no special act of abnegation at all, for they have wisely chosen their place of summer holiday where there is a Catholic Church near by, and where they have eagerly grasped at the privilege offered them of assisting at daily Mass. With a true spirit of Christianity they have sanctified each day by beginning it with God. For these, but especially for those who have, it may be, forgotten their Creator except for a half hour on Sunday, the Feast of the Assumption is a timely reminder that time passes and that man's true interests are in eternity. It seems just right that the part of making this reminder should fall to the Mother of our Lord Jesus Christ herself.

This year, however, the Assumption carries for Catholics a deeper meaning still. Probably never in our history have the public prints contained so much matter denying the whole supernatural world as they have these past few weeks. In the face of this comes the Catholic Church proclaiming before the whole world its belief in a great miracle, the assertion that by an exception to the universal rule the blessed body of God's Mother was carried after her death directly to heaven and is there now united to her soul. By assisting at Mass on August 15

Catholics make a great silent protest against the wave of naturalism engulfing men's minds and hearts, and renew their faith in a Divine Creator to whom a miracle is not an impossibility.

## Why Crime Flourishes

**I**N the pages of a widely-circulated weekly magazine Mr. Richard Washburn Child tells us that we are the most criminal people on the face of the earth, and cites facts and figures which place his contention beyond dispute. Mr. Child appears to be heading a campaign against lawlessness. On the day his article was published, he addressed a large gathering of New York's most prominent citizens, to urge them to form a permanent law-enforcing body.

Omitting the coddlers of criminals and the sob sisters, Mr. Child will find few disposed to pick flaws in his avowed purposes. As to the means by which he proposes to reach the needed reforms, there may be some question, not as to their necessity, but as to their sufficiency. No one who knows human nature can admit the possibility of finding a real solution for the horrible problem of crime in the United States, as long as we insist upon depriving ninety per cent of our children of the normal means and opportunity of obtaining a training in religion and morality. If today we are a criminal country, what share of the responsibility for that unhappy condition may be traced to the school system which has controlled the youth of this country for more than eighty years? Expel religion from the school, allow the child to draw the conclusion that those things are of importance and they alone which are forced upon his attention for five days out of seven, and what impression will religion have made upon him by the time he leaves school, or what influence will it exert upon his life in after-years?

If there is a truth that shines out clearly from the pages of history, it is that you cannot have an irreligious people and a peaceable and orderly government. Unless men of their own choice determine themselves to avoid what is evil and practise what is right, good order can be secured only at the point of a bayonet, and even then not for long, since it is only a question of time when the man who wields the bayonet and the official at whose behest he acts, also become corrupt. This is the warning given us in the most solemn language by the Father of his country and by his closest political associates. Fifty years later we answered the warning by founding a system of schools, not American, but in its basic principles destructive of the schools that had hitherto been founded and supported in America. There was to be no teaching of religion in the new schools, nor of morality based upon religion. Washington thought

that the truest prosperity of the country was conditioned upon the prevalence of good morals among the people, and he condemned as a sophism the proposition that morality did not depend upon religion. We, or, rather, the men who eighty years ago foisted the secular school, then in high favor in France and Prussia, upon the American people, did not agree with Washington.

Who was right—Washington, or Horace Mann and his followers who established the school from which religion was barred by law? We have the answer in the words of Child who declares that we are the most lawless people in the world.

#### New Orleans and Plymouth Rock

**S**TAND with head uncovered in the presence of Sister Mary of St. Cyprian. The title of Sister's community was not carried by the wire which, doubtless for the first time in her life, blazoned Sister's name on the pages of the metropolitan press; nor is that detail important. Sister Mary is a type of thousands of Catholic Sisters in the United States: eager to learn new things, not in the spirit of the philosophasters who yawned as St. Paul talked on the Hill of Mars, but ever alert to seize upon whatever the age has to offer, provided that it aids them in their work which is to promote the interests of Our Lord Jesus Christ. The press telegram does not enumerate the offices Sister has held, or rehearse the work she has done these many years. It merely states that she is seventy years old (a palpable error for "seventy years young") and that in this springtime of her youth she has proceeded to the degree of Bachelor of Arts at Loyola University, New Orleans.

The devotion of these workers in the vineyard of the Lord supplies material for a story of silent and unregarded heroism that will never be written. Sister Mary happened to win a passing recognition from the press, simply because a bright reporter found a human element in the picture of a lady who became a Bachelor of Arts at the tender age of seventy. To Sister herself, it is probable, the cap and gown are simply an incident, perhaps a small and possibly a "bothersome" incident, in the course of her work. Doubtless, too, as is the case with countless other Sisters, acts of heroic devotion have marked her life of which no one but God and His angels know. For our Sisters favor the "love to be unknown" of a Kempis: favor it overmuch as some declare, and would fail egregiously in the modern art of self-advertising.

Thus, on August 7, a nun celebrated in a New York convent the fiftieth anniversary of her religious profession. She has been teaching for fifty-five years and is ready to enter upon the fifty-sixth. Incidentally, she is in direct descent from John Alden and Priscilla, of Plymouth Rock fame, and in this fact the

psychologist may discern a reason why she has never been disposed to speak for herself. But what an opportunity, according to the modern advertising agent, this Convent of the Sacred Heart is throwing away!

But that is the manner of our Sisters. Tirelessly active in working for God, they are incorrigibly slothful in advancing their personal interests. Names are nothing, the cause is all; individuals come and go, but the glory of God is always man's chiefest interest. Unknown they live, and unknown they die; no herald proclaims their titles, no storied marble marks their earthly resting-place. But if you would seek their monument, gaze at our parish schools, our academies and colleges for young women, and count our homes for the shelterless, our refuges for the afflicted, our havens of mercy for men and women spurned by a heartless world. For without our Sisters they could not exist.

#### A Modest Proposal for Critics

**O**BSERVERS of canine habits have noted that now and then your dog will bite the stick that has beaten him. In this respect, some men are like dogs. They have been known to attack ferociously the harmless innocent chair over which they stumble in a darkened corridor, or to address abusive language to a stone against which they have struck a careless foot. Such resentment can be justified, perhaps, on the ground that it affords an outlet for a wrath which otherwise would cause the individual to swell up and burst, but on no other.

These philosophical reflections are prompted by letters which occasionally find their way into the sanctum in search of an editor to bite. AMERICA has offered some comment, let it be supposed, on the Church's matrimonial law, or has quoted a section of the Code which ordains that the Catholic child must not be entrusted to a non-Catholic school, unless certain conditions are fulfilled to the satisfaction of the local Ordinary, who is the sole judge in the case. Forthwith some correspondent, well-meaning, no doubt, writes to say that the editor is a blood-brother of Torquemada; that he does not understand the temper of the day; that he has not lived long enough in the United States to get close to the heart of our people; and that the law which he quotes is reactionary, unjust, the product of a group of interested ecclesiastics who may change it to something different tomorrow. Arriving at the last clause of his indictment, the complainant exposes the true animus of his case. His object of attack is the law, quoted by the editor; but since he cannot get at the law, he bites the editor as the stick that beat him, the chair over which he stumbled, the stone rooted in the way of his heedless foot.

Such letters are apt to throw the editor into a

quandary, for editors are notoriously soft-hearted. While he is full of pity for the needy, he must remember that he is not the author of the natural law, nor of any one of the Ten Commandments, nor yet of the Code of Canon Law. He is unable, therefore, to repeal these laws; he cannot even declare with authority that in this or that personal instance, it does not apply. Hence he can only refer his critics to the proper tribunal in each case. If what the complainant aims to do, or to approve, contradicts the natural or the Divine law, it is to be feared that no power on earth can justify him. Should he propose to take up the cudgels in favor of some project contrary to a specified law of the Church, a law which, however, does not embody the substance of a precept or prohibition of the natural or of the Divine law, he may present his case either to the Ordinary or to the competent authority at Rome.

AMERICA did not make the law of the Church with regard to Catholic education, or to Catholic marriage, or with regard to anything else. It can grant no dispensations; but it can tolerate nothing that is out of harmony with that law. All it can do is to defend, *importune opportune* any and every law which in her wisdom the Church of God sees fit to promulgate. And that, despite the sneers and attacks of men who no longer think with the Church and will soon cease to pray with her, AMERICA proposes to do.

#### A Suggestion for College Catalogues

COLLEGE catalogues often make dreary reading, but there are exceptions, of which one is the catalogue of the College of St. Teresa, at Winona, Minnesota. Even in this well-arranged publication, the reader finds little that is not included in the average catalogue before he reaches page 99, which is headed, "Student Resolutions on Dress and Economy." Two resolutions are then cited, the first of which repeats the resolution with regard to women's dress adopted by the General Federation of Women's Clubs. The second is entitled "Thrift and Economy."

In order to encourage and promote thrift and economy, the students of the College of St. Teresa are resolved to do their utmost to discountenance extravagant spending of money. They hope to develop a sense of personal responsibility and, by giving an example of care and restraint in the use of money, to help to offset the tendencies toward extravagance which are becoming a serious menace to the prosperity and stability of the country.

Nothing could be added to this admirably worded resolution. Nor is there reason to doubt that the young ladies at St. Teresa's loyally uphold what it prescribes while they avoid what it condemns. But an observer at a distance of a thousand miles, ardently hoping that a similar announcement will be inserted into all our college catalogues, would ask if there is not some way of securing the cooperation of parents in bringing about a more faith-

ful adherence to a policy of youthful thrift and economy.

There is small risk that our young people will learn extravagance through contact with the Faculty. The majority of these men and women are Religious, vowed to poverty, while the laymen on the staff would not be there unless they were friends, if not lovers, of our Lady Poverty. But what will precept and example avail against foolish parents who, as sad experience has demonstrated, actually encourage their children to squander money?

There was a time when parents who sent their sons to Harvard were told that the spending-money of these young sprigs was restricted to six and one-half cents per week. That was in the early eighteenth century, but within the memory of many who neither lean on a cane nor wear a wig, our Catholic colleges aligned the student-body every week and doled out a very modest sum for pocket-money. A return to that plan is probably as impracticable as a return to oil-lamps; yet it appears that a college dean is justified in registering a vigorous protest when fond parents send cheques signed in blank to their sons and daughters at college. A friendly warning to parents is called for. It might consist in the resolution passed at St. Teresa's, printed in red ink at the top of the forms which the student and his parent are required to sign. A hint to the wise is sufficient.

#### What Are Parents For?

THE most baffling problem faced by all school authorities is how to induce parents to take an intelligent interest in their children. Far too many parents appear to think that after they have enrolled the child at a good school, their part in the educational process is at an end. It would be nearer the truth to say that at this stage their interest should be redoubled.

The best school is the home. Unless the child comes to the teacher with at least the beginning of that training which, normally, only fathers and mothers can give, the school starts with a handicap which it may never overcome. In the next place, if parents do not continually cooperate with the child's teacher, the efforts of even the best school may be brought to naught. Hence parents must uphold the school in its disciplinary measures, make the acquaintance of the teachers and the school officials, and second their efforts in every possible manner. It is an error to assume that the teacher is always wrong and the child always right. It is highly probable, in the contrary, that the average teacher knows what is best for the child, and that he is entitled to offer advice even to parents.

Parents should bear in mind that the duty of educating the child does not belong to the State, nor even to the school. The State may make certain general regulations which must not, however, infringe upon parental rights, while the school may lay down the conditions upon which pupils are received. But the right and duty belong primarily to the parents, and none may divest themselves of the one nor evade the other.

## Literature

### Reymont's Four Seasons

JUST a few months after Alfred A. Knopf announced that he was publishing an English translation of "The Peasants," Ladislav Reymont's four-volume novel of Polish life, the directors of the Swedish Academy at Stockholm made public their decision of awarding this work the Nobel Prize for Literature. The novel is undoubtedly a piece of fine literature. It is vital and sincere, it has the qualities that make classics. Nevertheless, in this country, "The Peasants" would have probably been regarded as just one more of those foreign publications, if the Swedish Academicians had not honored it. American readers are most obedient to the voice of authority in choosing their novels; with the result, the first two of the four volumes have won a place in the recent score of fiction "best-sellers." A similar effect has resulted in Europe. Since the Nobel award, new editions and fresh translations of the work have been made in practically all the languages of the continent.

It would seem that Reymont is becoming as world-famous as that other Polish winner of the Nobel Prize, Sienkiewicz. But before receiving his recent honor, Reymont was far from being even the best known of contemporary Polish authors. Comparatively few of his twenty-eight volumes of short stories and novels had been turned into any foreign language. In English, the only available specimens of his work were the novel, "The Comedienne," translated in 1920, and several fragments included in collections of Polish literature.

Ladislav Stanislas Reymont comes from the peasant stock that he writes about in his novel. He was born in a little village of Russian Poland in 1868. He does not seem to have attempted authorship of any kind until about 1893. Before that time he was farmer, actor, railroad-worker, spiritualist and, according to his publisher, "even spent some months in the monastery of the Paulist Fathers in Chenstohova." In 1894, he managed to publish his first short story "Death" and two years later his first novel "The Comedienne." In his succeeding works he covered many phases of Polish life, but he apparently thought that his greatest novel must be one of the soil. In 1906, prior to the publication of "The Peasants," upon which he had been working for four years, he confided to a friend that "All that I have produced up to this day has been no more than the babblings of a man still seeking the true expression of his thought."

As quoted by James Fletcher Smith, Reymont states his purpose in writing this novel as follows:

I want to explain our life, to expose it to all eyes, to make a cross section of the bearings and beds of our social soil, to present our national life in a sort of mystery. . . . I wish most of all to interpret that which composes the sub-soil of our beings and of our conscience, to reconstitute a great communal soul, the soul of Poland; for I know, I feel, I believe that such

a soul exists as an original, powerful force. . . . The peasants shall be my cornerstone.

How he has attained his purpose may be judged now that the concluding volume of the English translation has been published.

Few American readers will find "The Peasants" an entrancingly interesting novel. It has a too sober realism, utterly unlike the flaunting romanticism of Sienkiewicz. It makes difficult reading not only because the proper names and titles have been left untranslated but especially because the scenes and times, the customs, heritages and ambitions of the peasants are to us strange and almost enigmatic. It is neither an entertaining nor a pretty tale. On the contrary, it is harsh and even brutal in its import while in its expression it is diffuse and sometimes coarse. The basis of its action, moreover, is a decidedly nasty situation.

Not a few professional and amateur moralists seem to adopt a double standard of morality in judging the classical and current novels. They approve as school textbooks certain novels of Thackeray, Scott, Dickens, George Eliot. Were certain scenes and motives from these novels to be found in the novels published this summer month, they would be condemned as highly scandalous. For this reason, it is better to classify "The Peasants" with such classics as "Henry Esmond" or "The Heart of Midlothian." A frail woman is the leading female character of the book and incest is one of its tragic forces. Sin, however, is not portrayed as sensuous and alluring; rather, it is treated with a certain restraint and objectivity. No village the world over has a record of angelic virtue such as might have been made in Eden before the fall. And no novelist, if he is to give a transcript of real life, can afford to be oblivious to the evil in every village. Reymont is like the great classicists, Dante, Shakespeare, in painting in black and white; he differs from the American realists who affect only the black.

The four volumes of the novel, titled after the four seasons of the year, are plotted in the Polish village of Lipka. Primarily, they narrate the tragedy of the Boryna family. Boryna, a prosperous farmer of sixty, brutal and domineering, takes Yagna, the most beautiful of the young village girls, as his third wife. Antek, the married son of Boryna, is passionately in love with his father's bride. An insane jealousy grows between father and son, marital troubles arise in both families, the whole village busies itself in the scandal, and Yagna, weak, passionate and ever deteriorating, becomes the victim of outraged decency. But the relation of Yagna with the Boryna family is only the scarlet thread running through a vast tapestry. The novel is far greater than its major characters. It is far bigger than the little village within whose limits the action occurs. While it chronicles the minute details

of a domestic drama in a solitary village, it makes manifest the soul of a race and glimpses the essence of our universal fallen nature.

All the elements that entered into the typical Polish life during the early years of the present century find a place in the narrative. They are not analyzed as in a sociological study nor synthesized in statistics. They are merely chronicled in their minutest details, elaborately and boringly. Every living soul of the village seems to be mentioned in this diary wherein is recorded the bitter struggle for sustenance, the varying effects of a harsh and fierce climate, the peasants' loves and hates, their rivalries, intrigues and jealousies, their small and their great sins, their repentances, pieties and beliefs, their crude joys and their abandoned merrymaking, and, as a unit, their reactions towards their traditional enemies. The novel is a document by which future historians may reconstruct the complex life of the Polish peasants during the Russian domination. That it has not the dryness of a document is due to the fact that Reymont writes with dramatic intensity and poetic directness, that he himself throbs with sincere human emotion, that he feels the horror and the passion, the beauty and the ideals of his fellow peasants.

Life among Reymont's peasants was drab and uninteresting. Two influences seem to have had a dominant control over the thousand irrelevancies that made up their daily existence. One was their idolatry of their soil, the other their attachment to their religion. The peasants love the parcel of earth that has been passed down to them through many generations of fathers. They realize that it is a hard soil, stingy in supplying their meager necessities, selfish in its demands for care and sacrifices, ruthless as a vampire in sucking their blood and vitality, and yawning for their bodies when they pass over the drudgery to their sons. But they love this soil fiercely through all the seasons, they make it the subject of their paeans and of their threnodies. In Reymont's eyes, the peasants are alternately slaves and lovers of their soil.

Surpassing this passion, however, is the peasants' love for their church. And Reymont appreciates, too, how sublime is the influence of the supernatural on these simple lives. On no other subject does he write with such sheer beauty and such artistic abandonment as when he describes the religion of his people. At great length he tells of their celebrations of the great feasts of the Christian year, he follows the worshippers in their processions and pilgrimages, he attends Mass with them and witnesses their baptisms, marriages and deaths, he listens to the prayers that they offer in private and to the ejaculations that ever spring to their lips, with them he reveres the priests and is in awe of all things sacred. He makes the faith of the peasants something vital, a resurgent force, an unassailable conviction.

One who does not intimately understand the Catholic

Church might conclude that the Polish villagers are not entirely purged of their prehistoric paganism, that they mingle superstition with religion. This view is false. They merely make faith natural. And so natural does it appear at times, that a Catholic may be faintly scandalized at the crude jokes they make about it. But the simple peasants of Lipka are children of the fold; their tongues are not malicious or bitter, but just as filial as the tongues of children who joke within the family circle. When judged by books of etiquette, the peasants are crude people both in the actions and the speech of their daily lives. They discuss their religion as they do their wives.

It may be true that the people of Poland may not be gratified by all of Reymont's revelations concerning them. But the narrative seems, on the face of it, accurate and sympathetic. While it treats of sordidness in a somewhat coarse and brutal way, it does not overlook beauty and nobility and the spiritual. The peasants may have a narrow vision and a life of drudgery, they may be pitiable and the victims of tragedy, but they possess an enduring peace of soul for they are fortified by an eternal faith. The great and typical American novel, when it comes to be written, may it disclose a national soul as noble as that which Ladislus Reymont found in Poland.

FRANCIS X. TALBOT, S.J.

#### BED-TIME

Latticed by the spindles  
On Jacobean stairs,  
He waits to hearten children  
Afeared of boogie-bears:  
"Come, timidlings, to slumber!  
I, the Eldest, led  
The way for all My brethren;  
Come, follow Me, nor dread!"

#### INTERCESSION

O Wrestler, if Thou wilt,  
Bless all in blessing one;  
For that through my own guilt  
My brethren are undone!  
Behold, my sister's fall  
Is even mine; and so  
Except Thou bless us all  
I will not let Thee go.  
Come, Wrestler, give it me  
Through whom each brother pleads:  
They, now grappling Thee,  
In him who intercedes.

FRANCIS CARLIN.

## REVIEWS

**St. Thomas Aquinas.** Edited by REV. CUTHBERT LATTEY, S.J. St. Louis: B. Herder Book Co. \$2.25.

As its contribution to the celebration of the sixth centenary of the canonization of St. Thomas Aquinas the Cambridge Summer School centered all the papers read at its 1924 meeting about the Angelic Doctor. Father C. Lattey, S.J., Director of the School, has just edited these papers in one handy volume and students and admirers of the great Prince of Scholasticism will be grateful to him for so doing. A glance at the table of contents, the personnel of the contributors and the subjects of the lectures evidence the scope and the scholarliness of the papers. There are studies of the Saint in his relation to Aristotle and to modern physical and psychological science, in his poetry, asceticism and mysticism. Dr. Cronin, Professor of Ethics, University College, Dublin, discusses the moral, social and political philosophy of St. Thomas in two interesting and instructive papers and Very Reverend Bede Jarrett, Provincial of the English Dominicans, offers an illuminating paper on St. Thomas and the Reunion of Christendom. His Lordship, Rt. Rev. H. L. Janssens, O.S.B., lately deceased and formerly Secretary of the Biblical Commission and Member of the Roman Academy of St. Thomas Aquinas, writes the opening lecture which gives a birds-eye view of the "Summa Theologica" and some practical helps for its study. The book is a helpful contribution to the better understanding and appreciation of the the Angelic Doctor.

W. L.

**Hull Down.** Reminiscences of Wind-Jammers, Troops and Travellers. By SIR BERTRAM HAYES. New York: The Macmillan Co.

Captain Hayes "came aboard through the hawse-pipes" at a time when life at sea was still a life of high adventure; hence one takes up this book of his reminiscences expectantly. The strange, elusive fascination of the sea, however, has not been caught, the quick imagination which touches into life the men and events of bygone days is wanting. It is a book written by a sailor, but not by a literary man. It is a candid book, and if, on the one hand, it lacks certain qualities, on the other it does not pretend to them. Its object is to portray in some fashion a life in which great events and interesting people have played a sufficient part to make it worthy of record and this object it accomplishes. As an officer of the White Star fleet, in whose service the greater part of his life at sea was spent, Captain Hayes was, in times of peace, commander of such well-known passenger boats as the "Olympic" and the "Majestic" and in times of war was responsible for the safe transport of thousands of soldiers of various nationalities. His comments on this important phase of warfare and his contrasts between the methods made necessary by the submarine and those in use during the Boer war are probably the most worthwhile features of his book. When he tells a story he tells it well, but when he comes to speak of the Australians whom he brought to Africa to fight against the Boers one cannot but wish that his pen had been more sympathetic. A Conrad would have made those carefree children of rebellion immortal. As it is, "Hull Down" will be of interest chiefly to those who have traveled under Sir Bertram Hayes.

D. P. M.

**The Story of Woman.** By W. L. GEORGE. New York: Harper and Brothers. \$3.00.

This book was taken up with the pleasant anticipation of finding a worthy account of the innate ability of womankind, how she had proved that ability, and at last had won the place and distinction she merits. The author evidently proposed to treat the matter scientifically, and so devoted some thirty pages to woman in the Neolithic age. The pages are littered with such words and phrases as "probably," "presumably," "it is presumable." At the

end of the thirty pages, one is prone to conclude that the author is rather convinced that his fagots of "probables" and "presumables" make a heap that can be labeled "certainty." And, then, why in the name of science, does he quote H. G. Wells, as if H. G. W. could be numbered amongst scientists who deserve the name? The author tries to be fair, but has read amiss, and seems to be unacquainted with some good authorities. A number of his interpretations of records and facts are very inaccurate. For example, it is surely not accurate to say that the early Christians condemned woman. He does not recognize that those who regarded marriage as evil were branded as heretics. And so of others. The style may be described as "notey." That is, Mr. George seems to have suffered from such a plethora of notes that he has not been able to synthesize them. Overloading the mind easily results in mental dyspepsia.

F. McN.

**Anatole France Himself.** By his secretary, JEAN JACQUES BROUSSON. Translated by JOHN POLLOCK. Philadelphia: J. B. Lippincott Co. \$5.00.

There is one commendable feature, at least, about this English translation of M. Brousson's "Boswellian record." The publisher and translator have had the good taste to omit the over-vulgarity of the original. Even in its expurgated form it is not free from passages that give offense to those who believe in morals and religion. But it is apparently a true record of Anatole France's very peculiar and quite unbalanced mentality. It is in full accord with his writings and with the gossip that is passed about concerning him. The "Master," a term which he enjoyed but deprecated, is portrayed with all his weaknesses. He scoffs at all belief in God and the supernatural, and especially at the Church of his early years. He laughs at the pious efforts of his well-wishers to bring him back to his obligations and employs his deadliest irony whenever he lets his foolish old tongue discourse on things sacred. And yet he confesses that he has never lost his keen Catholic sensibilities, displayed principally in collecting relics and pictures of the Saints. His one religion and his single idolatry was that of Eros. This seemed to increase with his senility; it became a disgusting disease, and yet he prided himself on it. Most dogmatically and most woefully insane is he in declaring that virtue is an infirmity and chastity ought to be treated like anemia or tuberculosis. Anatole France, flattered and successful as he was, remained a pathetic figure. "There is not in all the universe a creature more unhappy than I," he is quoted as saying. "I have never been happy for one day, not for a single hour." M. Brousson's record does not glorify its subject nor does it reflect honor on its compiler who absorbed too much of France's madness during the years that he assisted the "Master" in telling lies about Joan of Arc.

F. X. T.

## BOOKS AND AUTHORS

**How to Act on All Occasions.**—Not every highly diverting and instructional book can be presented to a friend without danger of disrupting friendship, no matter of how long standing and of whatsoever closeness that may be. Our reference is to the type of book now under review, one that should be praised highly and yet that cannot be recommended freely to our readers, for fear of insulting them. "Standard Etiquette" (Harper), by Anna Steese Richardson, is distinguished, according to its publisher, "by its up-to-dateness, the unmatched completeness of its information and the unique method by which the author makes this information clear." Books on social usage generally provoke the irony and the sarcasm of two classes: those who make pretense of being naturally perfect in their manners and those who are too coarse to appreciate the refinements of life. But there is a sufficiently great number of honest and humble people in this country to warrant the publication of such treatises on behavior. A few thousand of our hundred million population have been so fortunate

as to have "absorbed" manners; the remainder are like the wife of the United States Senator who confessed, "I've learned manners by hard work." Mrs. Richardson seems to give most useful information on all the situations in which good breeding may be lacking. She tells how one must dress, how converse, how act, write, invite, send replies, telephone and entertain. Well-regulated families will do well to have this volume as a guide for the social behavior of all the members.

**German Liturgical Works.**—A most remarkable liturgical revival is taking place in German-speaking countries today. Incidental to this is a vast output of liturgical literature of every kind and of the most scholarly nature. Perhaps one of the most valuable books of reference on this subject is the "Liturgisches Handlexicon" (Regensburg: Josef Kösel & Friedrich Pustet), by Joseph Braun, S.J. It is an exhaustive dictionary of Catholic liturgy.—The same publisher issues a new and completely revised edition of "Die Opferanschauungen der Römischen Messliturgie," by that well known authority in the field of Catholic liturgy, Joseph Kramp, S.J. Considerable space is given also to the Greek liturgy and to the doctrine of St. Thomas on sacrifice.—A third notable volume printed by this firm is the "Psalmenschlüssel," by Dr. Stephan. The first part of this is an extensive dictionary of words used in our Vulgate version with a connotation or meaning different from the ordinary classic usage. Word for word the original Hebrew significance of the Latin terms is made plain in this section. The Psalms then follow in both the Vulgate and the German versions with proper introductory explanations.—Another, and smaller liturgical work, also published by Josef Kösel and Friedrich Pustet is "Der Weg der Kirche, 1925." It is an *Ordo* for the universal Church, with special references to Germany, having annexed to it interesting liturgical studies and a review of the liturgical literature of the preceding year.

**In Honor of the Little Flower.**—The highly interesting volume, "St. Theresa of the Child Jesus" (Benziger, \$1.50), four studies by P. de Puniet, O.S.B., M. V. Bernadot, O.P., Jerome de la Mere de Dieu, O.C.D., and E. M. Lajeunie, O.P., translated from the French by a Dominican of Headington, will show those who labor seriously to make saints of themselves and yet realize that they are not called to any extraordinary forms of holiness, that there can be great sanctity in simple living, in fact, that the way of "spiritual childhood" of the Little Flower is accessible and easy for all. The treatises originally appeared in *La Vie Spirituelle*. They give a pleasing and illuminating insight into the interior of the saintly Theresa, emphasizing especially her supernatural courage, her love of God and the apostolic zeal that characterized her charming simplicity. Père Bernadot's paper is particularly instructive. He finds in the spiritual growth of St. Theresa an exemplification of the traditional Catholic doctrine about mysticism as insisted on by the Angelic Doctor, notably the call of the Christian soul to contemplation and the claim that everyone may aspire to the fulness of that transforming union which is the normal outcome of the ordinary development of sanctifying grace in the soul and which unites the lover and the Beloved so that the former may say, "I live, now not I, but Christ liveth in me." Spiritual directors and religious men and women will find these sketches helpful both for themselves and for the guidance of others.—Among the recent books on the Little Flower may be noted: "Saint Thérèse de l'Enfant-Jésus" (Paris: Tequi), by Abbé Giloteaux, some supernatural aspects of the thoughts, prayers and love of the Little Flower; "La Bienheureuse Thérèse (Tequi), by the same author; "Panegyrique de la Bienheureuse Thérèse (Tequi), a sermon preached at Lisieux by Rev. Marie Amand de St. Joseph, O.C.D.

**A Son of His Father. The Goose Woman. Confident Morning. The Best Love Stories of 1924. The Carillon of Scarpa. Fame.**

All that Harold Bell Wright need do to reach the top of the best-selling list of fiction is to write a new story; good or trashy, it is assured of success. His latest romance, "A Son of His Father" (Appleton, \$2.00), is as readable as those which have gone before. Down in Arizona, Big Boy Morgan was on the downward path and the ranch that had been won by his father was being lost. His enemies were waiting for the day on which they would dispossess him. Into his ranch house comes a laughing, in every way admirable colleen, Nora O'Shea. She is looking for her brother Larry. She finds him, and a husband. It is an attractive romance of cheer and entertainment in which the good and the virtuous triumph and the wicked are foiled and beaten.

Already, though the book has just been published, the "movie" houses are showing the motion picture based on the title story of Rex Beach's collection of five tales, "The Goose Woman" (Harper, \$2.00). A prima donna who has lost her voice and with it her desire for respectability becomes the star witness of a murder mystery. Her perjury would have brought conviction to her son, had not the true murderer confessed. "Cool Waters" and "Powder" are phases of the tragedy often connected with the drilling of oil-wells. "Cave Stuff" and "The Michigan Kid," advertised as Mr. Beach's best known story, are chapters from the drama of Alaska. All five of the stories are arresting and exciting.

A worldly clergyman, willing to sacrifice everything, even his daughter's happiness, for a bishopric is the central figure of "Confident Morning" (Houghton, Mifflin, \$2.00), by Arthur S. Pier. He fights without success, for an unassuming candidate wins the election. The love affairs of his two daughters and of his son, who has inherited reserve and common-sense from his mother and nothing but a goodly income from his father, furnish the usual romantic thrills of the story. Mr. Pier does not trifle with gutter realism. He has wholesome ideals which he does not fear nor is ashamed to impress upon his readers.

The twenty-one stories which Muriel M. Humphrey has collected in her anthology, "The Best Love Stories of 1924" (Small, Maynard, \$2.00), are splendidly varied in tone and atmosphere. They give the reader a deeper insight into the complexities of life and manners. "The Oldest Boarder," "Angie," "The Boob," and others of this type, will furnish relief for those who are sick unto loathing of reading "in chopped-up prose the unimportant reactions to smells, taxicabs and kisses." One story, "The Lesser Gift," is well-named; it should have been omitted, for no one is richer for having met the foolish erotic and the young bullock. One might file a brief bill of exceptions against the introduction.

Deft satire, with an undercurrent of religion, is the distinctive quality of Flora Klickmann's romance of royalty, "The Carillon of Scarpa" (Putnam). To the court of Scarpa, described as a small kingdom of Southern Italy which has been impoverished by the war, comes as a paying guest in search of regal atmosphere one of New York's newly rich, Mrs. Potter-Poggs. The story of her renaturalization is told with skill and humor and her dominance over king and court is pleasant comedy. A dash of romance and several skilful passages of healthy moralizing are some of the ingredients of this story for women by a clever woman.

Micheline Keating, we are told, was just eighteen years old when she finished "Fame" (Putnam). She is obviously immature in her thought and only an amateur in her style of expression. The story has to do with stage-folk of more or less lurid past, though they are morally unobjectionable in these pages. The characters do not grow; they merely appear and are described as being not the same as they used to be. Honest friends should always be near to advise juvenile seekers after fame to heed Horace's admonition before leaping among skilled contenders.

## Sociology

### Voting and Voters

IT is to be gathered from the article "Voting and Voters" in AMERICA for July 11 that Mr. R. R. Macgregor is much in favor of the limitation of the right to vote. Even at the risk of being classified as "an animal of limited intelligence appealing to his own kind" I wish to express an opinion that in all probability will not find favor with him unless, perchance, he fall a convert to a well-established principle of our Government.

I must take issue when he says "there is no inherent right to vote." I believe that there is an inherent right to vote, and that this right is one of the "unalienable" rights recognized by the Declaration of Independence. Therein it is said: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among men, *deriving their just powers from the consent of the governed*. That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness." "Deriving their just powers from the consent of the governed" means, if it means anything at all, that there shall be no limitation of the right to vote. If there is limitation of the right to vote, whence can come consent? The fathers kept this principle well in mind during those tense hours when there was being drawn the first freeman's Constitution. Notable, is it not, that not one word of limitation of the right to vote is contained in the Federal Constitution?

Ours is a representative form of government. Varying degrees of intellectual competence existed in the days when our government was being formed. They exist today, and, it seems, they always will exist. The fathers could not but be aware of that fact. They had been the harassed victims of a system that made full use of the limitation on the right to vote. Of course, that limitation was not based upon a certain degree of education to be acquired by the citizen, but it was a limitation nevertheless, and because there was a limitation, irrespective of the basis upon which it was maintained, there was revolution. Knowing better than we may know, the bitter fruit of limitation of the right to vote, they saw fit to organize a representative form of government. It must be clear to us that they realized fully all the premises, including the fact that there were varying degrees of intellectual competence. It is entirely probable that in selecting a representative form of government they intended to guard against the danger of a limitation on the right to vote,

based upon the varying degrees of intellectual competence. They must have realized the futility of expecting that each and every citizen of the country could rise to the high standard of intellectual competence that would enable him to pass intelligently and safely upon all problems of national policy and necessity. They formed a government that would not make such an extensive demand upon the citizen, yet a form of government that would enable him to protect all his rights and particularly his "unalienable rights." They established, in short, a representative form of government. This requires of the citizen only that he rise to the intellectual competence necessary to enable him to select a proper representative, at the same time not denying him the privilege of rising to the higher intellectual levels in keeping with his mental capacity and personal ambition. The thing of supreme importance is, not that we *cast* our vote, but that we shall have the *right* to cast our vote. It is but seldom that the citizenship of the nation is called upon to express its opinion upon purely governmental questions. For the far greater part, it votes only to select competent representatives, leaving to them, either immediately or remotely, the duty of passing upon the questions of State policy. Responsibility for this last action will attach to the representative and not to the electorate. In this provision the fathers of our country gave mighty evidence of their wisdom. So long as the representative system of government is rigidly adhered to, a high grade of statesmanship will be developed. The pity of it all is that there should be manifest a tendency on the part of these representatives to shift their burden to the shoulders of the electorate. The people must be held, in a measure, to blame for this condition, for, harkening to the mouthings of false leaders, they have been partially led away from first principles and induced to reserve to themselves the duty of passing upon certain questions of national policy.

Much may we bemoan the failure of citizenship in not recognizing to the full its high privilege of voting, yet failure to exercise the right of suffrage cannot be held a justification for subsequent denial of that right to the citizen; nor is it necessary to teach the citizen a lesson as to the value of this right by resorting to limitation of his right to vote. Such a procedure can result only as it has before resulted, namely: the teacher will be taught—and in the red and angry glare of Revolution's fire he will read and learn and understand that the right to vote, so far as this country is concerned, is an inherent right and an "unalienable" right that cannot be unreasonably abridged.

The Utopia commented on by Mr. Macgregor is restrictive in its nature. The right to vote under the Utopian plan is to be determined by the fact that the citizen has advanced to a certain degree of intellectual competence. But who shall say that he has so advanced? Obviously, another bureau of standards. For a test must be made, and this presupposes that we have created a bureau or com-

mission to issue the regulations with which the citizen shall comply.

If it is well that the citizen has attained to the first degree of intellectual competence in, say the history and civics prescribed by the creator of the Utopia which Mr. Macgregor is favorably commenting upon, would it not be better and would it not be natural to suppose that these guardians of our intellectual progress would conceive a desire to raise the standard? Then, as fast as a new level is attained, would not another and a more restrictive be the aim? All the while, and of necessity, the process of elimination goes on. The law that admits varying degrees of mental capacity is rigid in its operation, and constantly as new and higher standards are set, the number of the electorate must grow less and less, until its numbers will be reduced to the number of those who now sit as representatives. Yet further will the process carry until but the Imperial Autocrat remains alone in supreme control to drink his fill out of the suffering of an oppressed and outraged people. And after all must come the day when, like others who have gone before and who stamped beneath their feet the God-given rights of men, he will stand the central figure in the flame and flare of a mighty Revolution and make a belated and an abject surrender to the conquering force of the well established principle that the citizen's right to vote is an inherent right and an "unalienable" right that shall not be unreasonably abridged.

JOHN J. RYAN.

(A rejoinder by Mr. Macgregor will appear next week)

## Education Nano Nagle

BORN in 1728 at Ballygriffin, near Mallow in County Cork, Nano Nagle was the first child of Garret Nagle, who claimed descent from an old Anglo-Norman family. Her full name was Honoria or Honora Nano. Her mother, who came from Thomastown, in Tipperary, was named Matthew, and belonged to the same family as the famous Father Theobald Matthew, the "Apostle of Temperance." The Nagles were related to the illustrious orator, statesman, essayist, and philosopher, Edmund Burke, born in Dublin only two years after Nano; his mother was a Nagle of Shanballyduff, County Cork.

When Nano was a child Catholic schools were not allowed in Ireland by the English Government, the penal laws being still in force; and so the girl owed her early education to her parents, who were both staunch adherents of the old Faith. They sent her to Paris to complete her studies, and there at the time were certain of her kinsfolk attached to the suite of the exiled titular King James III. She was introduced into the court circles and attended most of the social functions. For a time, dazzled by this

brilliant gay life, she thought as little of the purpose of life as most of the other giddy human butterflies at the Court. Then suddenly, in God's good time, her eyes were opened to the aimlessness, the futility, and even wickedness of such a life. Returning in the early morning from a ball at which she had spent the entire night, she saw some poor working-class people waiting outside a church door for it to be opened for the first Mass. She was told they made a practice of hearing Mass every morning before they went to their work. Nano Nagle's conscience smote her. She withdrew from the Court, became most devout, and determined to spend the remainder of her days trying to give a good Catholic education to the children of her poor country-people. With this object she went back to Ireland in 1750; but finding she could not carry out her intention owing to the severity of the penal laws, which forbade Catholic schools in Ireland, she returned to France and entered a convent as a postulant.

Her father died shortly afterwards, and she left the convent and returned to Ireland to live with her mother and sister, who had moved to Dublin. She resolved to start a school for Catholic children in defiance of the bigoted Protestant and alien government, and was encouraged to undertake the good work by her confessor, an old Jesuit priest. But before she could make a start, her mother died, and so Nano went to Cork, where her brother was living. There she opened a little school in secret for poor Catholic girls, using her own private means to do so. Feeling the need of pecuniary aid before long, she approached some of her relatives, but none, at first, would advance her any money. Ultimately, however, she persuaded some of them to assist her, and she was able to establish a home for aged Catholic women in addition to her school for girls. Then she opened a school for poor Catholic boys as well. Before long, she had as many as five schools for girls and two for boys.

She herself, we are told, "conducted the classes in Christian Doctrine, and instructed those preparing for First Communion." She went personally through the most wretched parts of the city of Cork to find pupils, all of whom were admitted free of any charge. After a time, however, she was obliged to require fees for admission to her home for aged and infirm women from the relatives of applicants, and she also made collections herself from door to door in Cork, to enable her to carry on her good work.

The Castle officials had not interfered with her, and emboldened by their silence, she decided on the still more daring step of bringing over from France a community of Ursuline Nuns, to conduct her home and schools. Accordingly, with four young lady friends, who had joined the Ursulines in Paris, she

established a convent of that Order in Cork in 1771. To guard against Governmental interference, the four Sisters did not assume their religious garb for eight years. But the rules of the Ursulines necessitated particular attention to the education of the upper classes, and so clashed greatly with Nano Nagle's requirements as regarded the education of poor children. Consequently, as she herself had not become one of that Order, she determined to found a new Congregation which would suit her purpose fully. She got together certain companions and, entering a novitiate with them, received the habit on June 29, 1776, taking the name of Mother Mary of St. John of God. The little community adopted the title, in the first place, of "Sisters of the Sacred Heart," and Nano and her fellow-nuns took their first annual vows on June 24, 1777. The War for American Independence was at the time in full swing, and the Continentals, under Washington, had achieved more than one telling victory, so that the British Government, having its hands full, desired no political outbreak in Ireland and was disposed to wink at Nano Nagle's flagrant infringements of the penal laws.

On Christmas Day, 1777, Nano opened a new convent for her own community close by the one which she had built for the Ursulines, the municipal authorities and Dublin Castle "refraining from enforcing the laws in consideration of the beneficent purpose of her institutions." The new Congregation was to devote itself wholly and exclusively to the education of poor girls and little boys. Miss Nagle celebrated the occasion of the opening of the convent by giving a dinner to fifty poor people, upon whom she herself waited.

As the first Mother Superior, Nano Nagle always gave seven hours daily in the classroom and four to prayer, despite all the other calls upon her time. Worn out at last by her untiring labors, and the austere mode of life she followed, she fell ill and died on April 20, 1784, at the convent. Her end was that of a Saint, and she was buried in the cemetery of the Ursulines whom she had brought over and with whom, throughout, she had had the friendliest and even most affectionate relations. "She died exhorting her community to spend themselves for the poor."

In 1791, the community she had founded changed its name from the Sisters of the Sacred Heart to the "Order of the Presentation of the Blessed Virgin Mary" and as the Presentation Order it has ever since been known. Pope Pius VI approved the rules, which were formulated on those of St. Augustine, and drawn up by Dr. Francis Moylan, the Bishop of Cork, an old friend of Nano Nagle. Then, on April 9, 1805, Pope Pius VII gave the Order its final approval, the nuns taking an additional fourth vow binding them to instruct girls, especially the poor.

Other houses of the Order soon sprang up at Killarney, 1793; Dublin, 1794; Waterford, 1798; and elsewhere in Ireland. The original convent in Cork is now called the South Presentation Convent. Today there are close to a hundred convents of the Order in Ireland and nearly 2,000 nuns. In the first half of last century, the Order extended to England, British North America, and the United States.

At the Ursuline Convent, Blackrock, County Cork, there is an oil painting representing Nano Nagle sitting upon a chair, instructing three girls, to one of whom she appears to be giving verbal directions, while another is sewing or working embroidery, and the third reading a book. The children, like herself, wear the mobcaps of the period. Nano's face is noble and placid in expression, the forehead broad and the eyes and lips particularly eloquent, gentle, and benign.

Ireland owes much to Nano Nagle. She not only broke down the cruel penal laws, which had kept the Irish masses illiterate, impoverished and degraded, but she was undoubtedly the first to attempt to do so in a really practical and effective manner. Owing to those unspeakable enactments the ancient Island of Scholars had been reduced to a state of "ignorance unparalleled in the history of any other country in Europe." Ireland was worse off than even Poland was under its oppressors. The teacher in Ireland was proscribed; he was an outlaw with a price upon his head.

The Church, too, owes a deep debt of gratitude to Nano Nagle, for the penal laws were expressly devised to stamp out Catholic education among the Irish people, to pervert them from the old creed, the Faith of their fathers, to prevent them acquiring even the rudiments of their inheritance from St. Patrick. In vain before her time and her spirited action had outcries been raised against these diabolically ingenious laws. All was abysmal gloom and darkness in Ireland; it was sunk in the "sleep of despair" when this glorious star rose upon the horizon. Well then may the people of Ireland sing:

Hail, star of the lowly! Apostle of light,  
In the glow of whose fervor the cottage grew bright!  
Sweet violet of sanctity, lurking concealed,  
Till the world lifts the leaf and the bloom is reveal'd.  
By the light of that glory which burst on thy youth,  
In its day-dreams of pleasure, and woke it to truth,  
By the tears thou hast shed, by the toil thou hast borne,  
Ah! say shall our night know a breaking of morn?

Ireland's night has known a breaking of morn. The dawn has come; the sunburst of light and freedom is on the horizon, ushering in a new era in her history. It remains for Irishmen and Irishwomen to be true now to the spirit of Nagle and fulfil the destiny she pointed out.

JOHN G. ROWE.

## Note and Comment

Aimed at  
Catholicism

SEVERANCE of relations between the Holy See and the Republic of Czechoslovakia has thrown further light on the influence which is being wielded in the latter country by those who are avowed enemies of the Catholic religion. We are told by the *Cork Examiner* that in the new measures prepared by Professor Henner for presentation to the Chamber of the Republic the following articles appear:

(1) All the property of the Religious Orders is to be "incamerated" by the Government and shall form a fund for the purpose of public worship. (2) One religious community may give its share allotted to it from this fund, but never for the purpose of erecting new churches, convents, etc. (3) Education hitherto imparted by the clergy shall cease forthwith. The State will take this into its own hands. (4) Confessional schools, from the elementary up to the university, shall be no longer tolerated. Every father of a family may provide for the religious instruction of his children. (5) Religious pictures and objects shall be removed from school rooms and offices. They will be replaced by others conducive to lay education. (6) The marriage ceremony in church shall have no longer any civil effect. Civil marriage will be introduced, and it will precede the religious ceremony.

Professor Henner will scarcely claim any credit for originality in the formation of his propositions. Anyone who is familiar with Masonic tactics in combating the influence of the Catholic Church will readily see in his articles a marked similarity to the measures taken by Masonic leaders in Italy, in 1870, later in France, and not so long ago in Mexico. The passing of time has brought out the worth of the methods calculated to benefit the various peoples for whom these liberating measures were intended.

Noted Jesuit  
Astronomer

THE celebration, last month, of the golden jubilee as a Jesuit of the Rev. William F. Rigge, noted astronomer of Creighton University, Omaha, Neb., served to attract public notice to another of the many men in the realm of science who have brought distinction to the Catholic Church. Few of his contemporaries in the scientific world have received greater recognition than Father Rigge. He is a fellow of the American Association for the Advancement of Science, of the Royal Astronomical Society of England, and a member of the American Astronomical Society, the Astronomical Society of the Pacific, the *Société astronomique de France*, and of the Nebraska Academy of Science. Most of his years have been spent in the classroom, but Father Rigge has gained wider renown from his written articles and scientific works, and the publication of maps used in astronomical research. While tolerant of the views of others he doubts the existence of life such as we know it, on the planetary bodies. An interviewer quotes Father Rigge:

Some scientists believe there may be some sort of life on our moon, and they may not be entirely wrong. It is likely if there is snow there, that there may be some vegetation, and possibly insect life of some sort. But unless Mother Nature is different throughout the universe than she is on this globe, it is reasonable to believe that the planets are not inhabited by life like our own.

The average temperature on Mars is 30 degrees below zero. It could support no life of which we can conceive. Venus and Mercury are so hot that any life familiar to earth would be boiled. The other planets of the solar system have temperatures so intense that they are not even to be considered.

The observatory at Creighton, in which the venerable scientist has done much of his work, was built by his brother, Father Joseph Rigge who died in 1913, the year after he had observed his golden jubilee as a Jesuit.

A Degree for  
Mother Alphonsa

AN editorial paragraph in the *Catholic Transcript* makes this comment on "A Graceful Act":

The bestowal of a degree of Master of Arts, *honoris causa*, by the faculty of Bowdoin College upon Mrs. Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne, but known to thousands upon thousands of the stricken and their friends as Mother Mary Alphonsa of Rosary Hill, is a singularly graceful act. The fact that it comes from the college where her distinguished father spent four years of his youth does not detract from the honor in the least. The world does not soon forget such noble-minded contributions to the welfare of suffering humanity as that made by the daughter of the famous novelist. When she decided, after her conversion to the Catholic Faith, her life's work should be the caring for those whom hospitals are forced to reject as incurable victims of the fellest of diseases she showed the metal of which the great are made. It is fitting to signalize this remarkable woman with diplomas of honor. We join with those who are quite ready to lend their applause.

The urge to join in this chorus of applause probably will strike everybody. Mother Alphonsa, however, might suggest a more practical demonstration of regard; one in which all her Servants of Relief of the poor cancer-stricken victims would share. Dean Swift once made a record charity sermon which could be recalled to suit the present needs of Rosary Hill. The famous Irishman said: "He who gives to the poor lends to the Lord. Brethren, if you like the security, down with the dust."

Honor for  
Priests' Mothers

THE celebration at the annual Mass in Kansas City, on July 26, designed to honor priests' mothers, was a great success. St. James' church in which it was held was filled to overflowing, and the Rev. John W. Keyes, whose happy inspiration inaugurated this celebration for St. Anne's feast, stated that he had a communication from the N. C. W. C. at Washington intimating a wish to promote the establishment of the celebration in a similar manner all over the country. He quoted in his sermon the verses of the late Terence Shealy, S.J., describing the first Mass of the young priest in exile and the longing for the old mother from whom the wide ocean separated him "Upon his First Mass day."